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Many large grants made, one for \$5 M. to Brandeis

NEW YORK — A number of large grants have been made to Jewish causes by the large foundations including one for \$5 M. to Brandeis University by the Chase Manhattan Foundation to establish a professorship in ethics.

Other grants included one for \$1.5 M. to the Home for Jewish Parents, now the Esther and Jacques Reutlinger Community for Jewish Living at Danville, Ca.

Another large grant was for \$500,000 to the Jewish Community Centers of North America from the Mandel Foundation to establish the JCC Association Center for Jewish Education.

Among other gifts were those from the Koret Foundation of San Francisco including \$100,000 to the American Friends of the Shalom Hartman Institute and \$25,000 to the Israel Religious Action Center of Jerusalem. Also \$100,000 to the JDC, \$30,000 to Congregation Beth Am of Los Altos, Ca., and \$50,000 to the United Jewish Communities to promote religious tolerance and pluralism in Israel.

The Rockefeller Bros. Fund has made a \$150,000 grant to the Jewish Fund for Justice of New York.

Then there were a large number of grants to Jewish causes by the Charles and Lynn Schusterman Family Foundation of Tulsa, Ok. including \$22,000 to the Skirball Center of Los Angeles to expand its art collection, \$60,000 to introduce Jewish perspectives and learning methods into college preparatory schools to Curriculum Initiative of New York, \$25,000 to Heritage Jewish Academy of Tulsa, \$300,000 to Partnership for Excellence in Jewish Education of New York, \$150,000 to American Friends of Israel Arts and Sciences Academy of Chicago for scholarships for Israeli students, \$75,000 to the Shalom Hartman Institute of New York to provide a Judaic-studies curriculum for Israel public high schools, \$75,000 to American Friends of the Shalom Hartman Institute, \$150,000 to the American Israel Education Foundation of Washington, D.C., \$142,000 and \$140,000 over two years to the JDC to recruit and provide management training to potential leaders of the Jewish communities in the former Soviet Union plus a large number of others to be published next week.

The Pew Charitable Trust of Philadelphia has made two donations to Jewish causes, one for \$110,000 to the JCC of Philadelphia and the other for \$90,000 to the Albert Einstein Medical Center of Philadelphia.

Also a number of grants by the Righteous Persons Foundation of Santa Monica, Ca. including \$50,000 to

Continued on page NAT 4



AT LAST — A view that every American Jewish woman can enjoy is this of members of Women of the Wall walking toward the Kotel where they conducted services without being attacked. Although it took an 11-year legal battle the High Court of Justice recognized the right of Women of the Wall to hold women's prayer services at the Wall using the Torah and wearing tallises.



NEVER AGAIN — As the Palestinians gain 90 percent of the West Bank, this photo at Tel Rumeida on April 30 is not expected to be repeated but one never knows.

Critic's Corner

Disney's 'Dinosaur' merits extinction

By CHARLES EPSTEIN

How in the world did they do that? That is the question that runs wild in the audience that is seeing Walt Disney's *Dinosaur*.



This extraordinary film combines stunning digitally-enhanced live-action backgrounds with state-of-the-art computer animation. *Dinosaur* transports moviegoers back to pre-historic times before humans were invented and photographed by a camera or computer generated.

This film concentrates on the journey of a huge Iguanodon named Aladar. He was raised from an egg by lemurs, thus becoming one of their "family." Eventually he is reunited with his own kind. One could ask is this a positive or negative? It is for each individual to decide.

When flaming meteors devastate the landscape water becomes a necessary supply. The lack of it finds the lemurs and other animals, including our friend Aladar, joining a herd of all kinds of dinosaurs in search of survival. Aladar, coming from an entirely different atmosphere and philosophy, aids the elderly and misfits when they cannot keep up with the breakneck pace set by the leader of this tremendous undertaking, Kron.

The herd faces many perils as treacherous rock slides and more importantly the carnivorous and agile creatures who constantly attack. Aladar and his friends must overcome these obstacles before they can find a new life and nesting ground.

FYI, the word "dinosaur" comes from Latin and is literally translated as "terrible lizard." It was first coined in the year 1842 even though dinosaurs were discovered and recorded in 1677.

There are many distinctive qualities about this Disney film. One is that this motion picture does not end with the extinction of these fascinating

animals, but on a happy note. Another interesting fact is that the "good" animals talk, speak English, while the "bad" guys just ferociously grunt. I have no idea what this means except somewhere in the production someone was decidedly prejudicial.

Through all its magnificence *Dinosaur* still was disappointing. Too many dinosaurs looked alike. The story line was too simple, maybe written just for kids. Everything that happens is anticipated so that the overall view is that of being flat.

I do not recommend this film for anyone under 10 years old. It was disconcerting to be in a movie theater with youngsters screaming and crying. They obviously had no idea what was going on. And seriously I do not recommend this computer animated feature for anyone over the age of 16. It just does not hold up.

I remember reading somewhere that the producers, directors and animators admit taking many liberties. This is called poetic license. Well, too many liberties were taken and their licenses should be re-

voked. There is a feeling of remorse instead of satisfaction not enjoying a Disney film with such advanced technical

techniques. *Dinosaur* is a tremendous technical achievement, but unfortunately is lacking in entertainment.

David Fogle, 79, founded Hasten Hebrew Academy

David Fogle, who was long active in Jewish life in Indianapolis, died Monday, June 5, at age 79.

Mr. Fogle was a co-founder of the Hasten Hebrew Academy and was a past president of Congregation B'nai Torah and of United Orthodox Hebrew Congregation and of the Jewish Historical Society. He had served as a commander of Jewish War Veterans Post #114.

He was a member of Congregation Beth-el Zedeck and Congregation B'nai Torah and served on the boards of City of Hope, Israel Bonds, Etz Chaim Sephardic Congregation, the Jewish Federation of Greater Indianapolis, Broadmoor County Club and Park Regency.

He was a member also of Broad Ripple Sertoma and an associate member of Hadasah.

The Hasten Hebrew Academy presented him its HAI Life Award in 1988. He was named a Distinguished Hoosier Alumnus of Manual High School in 1992.

He also was a volunteer at St. Vincent Hospital and Hooverwood Nursing Home.

Mr. Fogle was a 1942 graduate of Butler University and an Army veteran of World War II, discharged in 1945. He and his brother, Joe, established Best Rentals in 1952, first stocking only baby goods and eventually developing it into a full service rental business.

Survivors include his wife, Libby Kipp Fogle; a son, Dr. Martin A. Fogle; a daughter, Ann D. Fogle Spector, and a grandson, Samuel I. Spector.

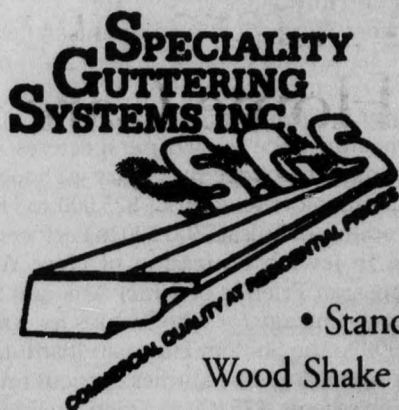
Services were scheduled for Wednesday, June 7, in



David Fogle

Congregation Beth-el Zedeck, with burial following in B'nai Torah Cemetery. Arrangements were by Aaron-Ruben-Nelson Meridian Hills Mortuary.

Memorial contributions may be made to City of Hope, Hooverwood Guild or a favorite charity.



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Public awards for religious uses concern JCRC

By ED STATTMANN

Summertime, and the livin' is a little easier for the Jewish Community Relations Council than schools and the legislature are operating, but there still is plenty on the plate, according to JCRC Executive Director Marsha Goldstone.

She says she expects the JCRC to be discussing the funneling of Build Indiana Fund dollars to religious schools. The legislature established the fund 11 years ago as a way of creating local largesse for legislators to distribute from the state's legalized gambling revenues.

Recently The Indianapolis Star revealed that legislators had given \$180,000 during the past year to five religious schools. That amount is a small fraction of the total \$89.1 million in the Build Indiana Fund, but it's bothersome.

"The way that the funds exist at the moment is that dollars can simply go to pet projects without much oversight. Of course, we're con-

cerned if public dollars are being spent in violation of the state constitution and the First Amendment to directly support religious activity," Goldstone says.

House Minority Leader Paul Mannweiler, R-Indianapolis, allocated \$50,000 each to four high schools in his district — two public and two Roman Catholic: Cathedral and Bishop Chatard. The public schools he helped are North Central of Washington Township and Broad Ripple of Indianapolis Public Schools.

Rep. Jeb Bardon, D-Indianapolis, allocated \$15,000 to St. Michael the Archangel school and persuaded Rep. Vanessa Summers, D-Indianapolis, to use \$15,000 of her Build Indiana Fund money for Cardinal Ritter High School.

Summers herself poured \$50,000 into Respect Academy, a private school affiliated with Light of the World Christian Church, the church she attends.

In Harrison County, in

southwestern Indiana, \$52,000 was designated to go to St. Joseph School in Corydon, Gov. Frank O'Bannon's hometown. The county commissioners approved the funds, but rescinded their approval after a court challenge by the Indiana Civil Liberties Union.

The Star story noted that the use of the funds was defended by the recipient schools but deplored by spokesmen for Americans United for Separation of Church and State and by Indiana Senate Finance Committee Chairman Lawrence M. Borst, R-Indianapolis. Borst said there had been a gentleman's agreement that Build Indiana Fund moneys would not go to not-for-profit entities, including public or private schools.

Sen. Anita Bowser, D-Michigan City, said the use of the money for religious schools was just "not constitutional."

Goldstone said she also is on a state hate crimes task force and is concerned about legislation passed in the recent session that encourages display of the Ten Commandments.

"We're going to see what happens. I think it's an excep-

tionally foolish piece of legislation because it lays the state open to lawsuits. And I think the tenor of the conversation on the floor and in committee when this was being discussed is troubling.

"Very few members of the General Assembly voted against this legislation and those few were being vilified by supporters of the legislation as being 'anti-God' and 'anti-religious.' I think the debate about the issue in the Statehouse was on a very primitive level and I found it very disappointing. With few exceptions most of our state legislators appear to be unconcerned about one of the most important principals enshrined in the Bill of Rights."

She said she wasn't shocked, though, because state and federal legislators

regularly support unconstitutional measures.

"I'm disappointed that the governor really pushed for this piece of legislation to be heard on the floor," Goldstone said. "I'm sorry that both parties — both the Democrats and the Republican leadership gave what I think is unthinking and unsophisticated support to a piece of legislation that should never have seen the light of day. I think it's an embarrassment for the state."

The JCRC held its annual meeting Tuesday night, with Rabbi David Saperstein as the principal speaker. He is executive director of the Religious Action Center for Reform Judaism in Washington, D.C. and spoke on "The Role of Religion in American Public

Continued on next page

Federation presents its annual service awards

The Federation presented Andrew Kleiman and Helen Kurlander Goldstein with its L.L. Goodman Award for young leadership at the annual Federation meeting Sunday, June 4.

The Newman award went to Yosi Cohen, Hebrew teacher at the Bureau of Jewish Education and at North Central High School.

The meeting included a posthumous Liebert I. Mossler Award for community service to philanthropist Dan Efroymson, the Domont

Award for enhancement of Jewish life to the Helene G. Simon Hillel Center at Bloomington and the election of officers and a board of directors.

Benton Marks will be the new president, serving with Vice Presidents Lynne Himmelstein, Dick Leventhal, Gigi Marks and Zeff Weiss. Kevin McKasson will be the secretary and Diane Lutz the treasurer. Brad Bell and Sid Laikin will serve as vice presidents for campaign 2001.

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El Al has frequent flyer deals

NEW YORK – El Al Israel Airlines has announced special offers with considerable savings available exclusively to members of its Matmid and Loyal frequent flyer clubs.

Through June 17, El al's "Spring Special 2000" allows members of the airline's clubs to purchase a roundtrip coach class ticket to Israel starting as low as \$399, plus bonus points, on selected flights.

With this new offer, frequent flyers can obtain a roundtrip ticket to Tel Aviv for 400 Matmid points or 800 Loyal points plus \$399 from New York (JFK or Newark),

\$489 from Chicago or Miami, and \$559 from Los Angeles.

Similar savings are available for travel between July 11 and Sept. 15 on selected flights with El Al's "Summer Sensation 2000." When purchasing tickets before June 7, Matmid and Loyal club members can obtain a roundtrip coach class ticket to Israel for 400 Matmid points or 800 Loyal points plus \$499 from New York (JFK or Newark), \$589 from Chicago, Miami or Orlando, and \$659 from Los Angeles.

Through March 31 Matmid members using their American Express card to

purchase a roundtrip, full-fare business class ticket on El Al between the United States and Israel can receive a \$500 credit to their American Express account. To redeem this special offer, claims for the credit must be received by May 15, 2001. Passengers should send their original boarding pass and a copy of the ticket with their Matmid number written on it to El Al at 120 W. 45th St., New York, NY 10036, Attn: Accounts Department, Refund Unit. The above promotions cannot be combined.

Members of El Al's Matmid Club can also enjoy a free upgrade when renting a car at Avis in Israel until July 15 and from Aug. 25 through Dec. 20. Matmid members will receive a coupon from Avis in the mail. When making a reservation, the

member should request an upgrade and present the coupon at the Avis desk in Israel.

For the first time, Matmid and Loyal Traveler members can access their account statements directly over the Internet. By using a seven-digit membership number along with a PIN code, members of both clubs can check their account status at www.elal.co.il/clubs.

El Al has agreements with American Airlines and Qantas Airways for reciprocal participation in their frequent flyer programs. These agreements allow Matmid and Loyal Traveler club members to earn points for travel on all American Airlines and American Eagle and most Qantas Airways flights.

El Al is the only airline

flying to and from Israel that allows frequent flyer club members to use bonus tickets and upgrades for travel any day of the week, any time of the year on any El Al flight. There are no blackout periods and no limitations as to the number of seats allotted for bonus travel.

El Al's Matmid Club is geared to passengers who travel to Israel from the United States at least twice within a twelve-month period. The Loyal Traveler Club is geared to those who fly to Israel less frequently, and allows couples to jointly accumulate bonus points. Members may transfer from one club to the other once a year, free of charge.

El Al, Israel's national airline, flies to more than 50 destinations from Tel Aviv and is smoke-free, worldwide.

Jennifer Rudy is bat mitzvah

Jennifer Rebecca Rudy celebrated her bat mitzvah in services on Shabbat June 2 and 3 at Congregation Beth-El Zedeck.

Jennifer is the daughter of Eric and Roz Rudy and granddaughter of Irwin and Shirley Edell and A.B. and Dorothy Rudy.



Jennifer Rebecca Rudy

Farrell Hene to be bat mitzvah

Farrell Hene will become bat mitzvah in Shabbat services at Congregation Beth-El Zedeck on Shabbat June 16-17.

Farrell is the daughter of Karen Hene and John Hene and the granddaughter of Milton and Muriel Bluestein and Paul and Margo Hene.



Farrell Hene

JCRC

Continued from prev. page Life."

Goldstone said the JCRC also is monitoring FaithWorks Indiana, which uses state welfare money to contract with religious organizations for good works under federal legislation known as "charitable choice."

"I think the legislation is wrongheaded — a bad idea. But until it's overturned it is the law of the land," she said. "The best we can do is rearguard monitoring, making sure we air our concerns responsibly. ... If this legislation doesn't get overturned eventually, I think it will significantly and irrevocably alter the way social services are delivered in this country." The reason government got into the business to begin with was because services were not being delivered reliably, she said.

Come fall, she said, she expects the JCRC to again co-sponsor with Hadassah and the National Council of Jewish Women a workshop focusing on candidates for state office.

There are no Jews running for statewide office or the General Assembly.

"I think it would be good for the state to have a diverse group of legislators. We have a large Hispanic population, a growing Asian population. I would love to see a state that reflects the composition of the state," she says.

Obituaries

Feyga Feldman, 95, is mourned

Feyga Feldman, 95, an immigrant from the former Soviet Union, died Friday, June 2.

Mrs. Feldman worked as a seamstress and tailor before coming to America.

She was the widow of Moshe Volfemzon.

Survivors include her daughter, Anna Gorin; son-in-law, Yosif Gorin, and two

grandchildren. Nazis killed her family, including five sisters and a brother, along with her husband during World War II.

Graveside services were Monday, June 5, at Indianapolis Hebrew Cemetery North. Arrangements were by Aaron-Ruben-Nelson Meridian Hills Mortuary.

James Jacks, 60, car salesman

James "Jim" Jacks, 60, who worked for 18 years as a sales associate for Bud Wolf Chevrolet, died Thursday, June 1.

Mr. Jacks retired from the dealership in 1994.

He was a member of Indianapolis Hebrew Congregation and of the Purdue Alumni Association and Antique Auto Car Club.

Survivors include his mother, Edit Crohn Jacks, and brother, Michael Jacks.

Services were at the graveside Sunday, June 4, at Indianapolis Hebrew Cemetery North. Arrangements were by Aaron-Ruben-Nelson Meridian Hills Mortuary.

Memorial contributions may be made to the American Kidney Foundation.

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Jewish Post & Opinion

There is a solution

Since we can assume that not every reader of The Post and Opinion attends Sabbath services it might be helpful then if some would be willing to state their views and, if so, we promise not to publish their names or addresses. In a situation where there are no immediate, or even future rewards, the bottom line has to be a number of conditions such as love or hate the rabbi, love or hate the cantor. There is no response, such as a mathematical one, that everyone would concede is the obvious answer.

In fact, probably indifference is as much a reason for non-attendance as any other — and not something precise and meaningful at all.

Yet every member of a congregation does attend services at some time or other, usually the high holidays.

Then in addition to the members of congregations what about those who do not feel obligated to the extent of even joining a congregation.

We can assume that as the Nazis implemented their anti-Jewish campaigns every Jew felt the need to attend services whether he did or not. But that we all hope will never be a condition in which Jews will find themselves ever again, and the chances are good, now with Israel a dominant society, that the time when Jews as Jews are attacked has long been gone, and even in Arab lands once the trials in Iran have passed into history.

Yet it might be helpful if the discussion of the point of attendance at services were to elicit reasons for attendance or non-attendance.

It well could be that there is no real reason and that everyone concedes that they should be in their congregation for Sabbath services but that they just don't get around to it.

In other words it is not such an essential part of their being Jewish that they'll hie themselves Saturday morning to the synagogue.

There is a way, however.

And it is not that unbelievable.

Were every member of the board of a congregation to attend services without missing a Sabbath the solution would be obvious. They are the leadership (most often because of their having acquired wealth) and if they were to present themselves every Sabbath at services then their friends would follow suit if only to be together with them.

There is no need to test this proposition. It is bound to work. Can you fancy the families of the board members of the congregation attending services and their friends continuing to boycott them as now both the board members and their friends are boycotting them.

So, really, there is a solution.

Pulpit changes

Rabbi Jonathan Horowitz was tendered a farewell dinner by Schneckady's Congregation Beth Israel as he will be taking the pulpit of the Williams Island, Fla. synagogue... Rabbi Jonathan Horowitz of Congregation Beth Israel, Schneckady, N.Y. has been elected to the pulpit of the Williams Island, Fla. Synagogue.

Editor's Chair

Over the years we've had a relationship with Rabbi Benjamin L. Kreitman since we both come from Louisville. His folks, if we recall correctly, had a grocery store only a few blocks from where our folks had what was called a dry goods store. Yet because of the difference in ages we never met there.

We are recalled to this connection by the publication in the American Jewish World of Min-

neapolis of a tribute to him by his daughter, Rabbi Jill A. Kreitman, on the occasion of the affair in New York honoring him for five decades of service to the Conservative movement as executive vice president of its national office in New York. This photo and the speech his daughter delivered at the occasion are from the American Jewish World of Minneapolis with whose publisher we've been close over the years and who we can assume is a friend and perhaps even a classmate of Rabbi Kreitman's. But should rabbis be kissing pretty girls?



neapolis of a tribute to him by his daughter, Rabbi Jill A. Kreitman, on the occasion of the affair in New York honoring him for five decades

We've received the following two contributions for the fund to provide for medical treatment for 13-year-old Fafael-Eytan Strauss of Houston, who is suffering from a genetic disorder and for whom financial resources are required. We had hoped enough readers would respond so that we could provide the family with at least several thousand dollars in their time of great need.

The two gifts are from Benjamin and Marion Tannen of Bend, Ore., in the amount of \$50 and the second is for \$10 from Abner and Sarah Brody of Scottsdale, Ariz.

As stated in a recent issue, if enough readers respond we would promote for additional gifts from week to week. So we hope we can count on additional gifts.

We know from past experience how responsive are our readers to those in need so we can expect more donations. Although we won't set a goal of at least several thousand dollars, we hope we won't be disappointed.

New Hillel House at Columbia

NEW YORK — The 3000 Jewish students at Columbia University now have an \$11.5 M. six-story building named after Robert M. Kraft who provided \$3000 for the student center. Mr. Kraft, who owns the New England Patriots and was an undergraduate in the early 1960s, now has a son enrolled in his alma mater. More than 3000 of the university's 20,000 undergraduates are Jewish.

Bomb threat empties College Park Hillel

COLLEGE PARK, Md. — A bomb threat proved a dud at the Hillel Center for Jewish life of the University of Maryland here but it did disrupt a meeting of the Maryland Hillel board of directors. The threat was made by a call to 911 and although followed a few minutes later to claim it was a prank, the 25-person board departed the building immediately. Bomb-sniffing dogs searched unsuccessfully and after two hours the building was considered safe.

The call had been made from inside the building.

Only hours before the threat a few hundred students participated in an end-of-semester barbecue.

HOW TO KILL A BUSINESS IN TEN EASY STEPS

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5. Don't advertise. Forget that there are new potential customers who would do business with you if they were urged to do so.
6. Don't advertise. Forget that you have competition trying to attract your customers away from you.
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8. Don't advertise. Overlook the fact that advertising is an investment in selling — not an expense.
9. Don't advertise. Be sure not provide an adequate advertising budget for business.
10. Don't advertise. Forget that you have to keep reminding your established customers that you appreciate their business.

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How to live longer: observe your Judaism

NEW YORK — You are 29 percent more likely to live longer if you spend time at the synagogue.

This was the finding of a study by Michael McCullough of the National Institute for Healthcare Research, a privately-funded think tank in Bethesda, Md.

With figures as the result of 42 studies that attempted to measure religious involvement and its effect on mortality over the past three decades, plus examining the experiences of nearly 126,000 people, it now has been confirmed what the rabbinate has always proclaimed.

Michael McCullough of the National Institute for Healthcare Research, a psychologist, and several colleagues looked at 42 studies that attempted to measure religious involvement and its effect on mortality over the past three decades. The experiences of over 126,000 people were examined.

Their studies were published in the latest issue of Health Psychology.

McCullough was careful in his appraisal. "We think this analysis pretty much establishes that this correlation of religious involvement and mortality exists, but also points to the need for a lot more research to determine just how and why it has an effect."

Prospects for peace seen much improved

JERUSALEM — With Israel conceding 93 percent of the West Bank and with Secretary of State Madeleine Albright leading the way prospects for reaching an agreement between Israel and the Palestinians improved this week.

Barak has virtually conceded the establishment of a Palestinian state and is dismantling settlements containing 60,000 Jewish settlers as part of the deal which gives Arafat 93 percent of the West Bank.

Albright's visit will include a session with Syrian Foreign Minister Farouk al-Sharaa in Cairo.

The goal is a summit which will conclude final peace terms.

Albright believes that a three-way summit for President Clinton with Barak and Arafat can achieve a settlement by the promised deadline of mid-September.

Does Barak face threat that took life of Rabin?

JERUSALEM — The daily news report in the New York Times about the situation in Israel in the edition of Monday centered on "Fears of Another Assassination" in which Deborah Sontag wrote that "some Jewish settlers here warn that the domestic climate has the potential to turn ugly and violent quickly if the Israeli-Palestinian peace talks move forward."

Quoted was Shimon Riklis, leader of the Next Generation settlers' organization, "I say that if, God forbid, he [Barak] carries out this dangerous plan, his days could be numbered."

Sontag concluded that "To Israelis, who are only now coming to grips with the traumatic assassination of Prime Minister Yitzhak Rabin in 1995, this kind of language is profoundly disturbing. The country is in a far different place now, having absorbed the initial shocks of what concessions the peace effort entails."

Over Israel radio Communications Minister Benjamin Ben-Eliezer said "I am warning the security services and everyone: Don't put your heads in the sand."

Also quoted was the director general of the Settlers Council who said that he did not believe Mr. Barak faced any danger from his movement and denounced the use of violence although refusing to condemn any of the statements others considered inflammatory.

On the other hand Yehoshua Mor Yosef, spokesman for the Settlers Council, said that he thought that the prime minister's bureau was fabricating information about supposed threats on Mr. Barak's life in order to manipulate public opinion.

Foreign Minister David Levy went right to the point. "Rab-

Continued on next page

70,000 more Jews as Lembas join in

BALTIMORE — You may add 70,000 to the number of Jews in the world as a mission has been launched to welcome that many members of the South African Lemba tribe into the fold. The Lemba maintain one day holy each week and practice circumcision, plus observing the dietary Laws. They have long claimed Jewish ancestry and now want to be recognized as such.

Now Yaacov Levy, a Jewish educator with training in agriculture, has departed his Nunda, N.Y. home for a three-year stay among the

Lembas. His trip is funded in part by Kulanu, a Silver Spring, Md. — based group dedicated to gathering in Jewish communities on the fringes of the Diaspora, according to the Baltimore Jewish Times.

Kulanu President Jack Zeller of Silver Spring, Md. said that his group has already shipped 1000 pounds of books and other educational material to South Africa to support Mr. Levy's mission.



WAITING — While the world waits for judgment in the trial of the 13 Jews in Iran for espionage for Israel, the accused are allowed to see their relatives as in this case Asher Zadmehr kissing hugging his mother.

Shefa promotes unity in Israel

PHILADELPHIA — Shefa, the Center for Jewish-Arab Economic Development, which addresses the needs of the most discriminated against and economically marginalized population in Israel, including those in the Arab and Bedouin communities, has a program that provides loans and trains entrepreneurs in an effort to create long-term economic ties between Jewish Israeli business people and their Arab counterparts in Israel, the Palestin-

ian Authority and Jordan.

Jeffrey Dekro, Shefa's president, said "this work is key to the future of postwar Israel, an Israel that will be pluralistic, cohesive and respectful of basic human dignity in line with Jewish values."

Poverty rampant in West Bank, Gaza

TEL AVIV — The level of poverty in the West Bank and the Gaza Strip is among the highest in the Middle East and North Africa, according to the World Bank and the Palestinian National Poverty Commission.

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\$50,000 grant to aid gays, lesbians

PHILADELPHIA — Pointing out that there are Jewish organizations with terrific non-discrimination policies where homosexual youth are ignored and even disparaged, Jewish cemeteries where lesbian couples cannot be buried side by side and fundraising networks where gay men do not feel welcome to join the leadership, the Shefa Fund here has made a \$50,000 grant for Community Activism on Gay, Lesbian, Bisexual and Transgender issues. The fund is the only national fund of its kind whose mission is to move the Jewish community beyond mere acceptance of these Jews to a stance of welcoming and celebration.

Not winners, only money

MURELLS INLET, S.C. — Karen Weiss finished with scores of 71, 71 on the last two days of the Kathy Ireland Greens Com Classic here to finish with 284 to take home \$8,680 while Emlee Klein was not far behind with 72 and 70 on the last two days to win \$6,187 for her efforts.

In My Opinion Jacob Chinitz

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CANADA

Obituaries

Rabbi B.H. Leizerowski of Rabbinical Alliance

PHILADELPHIA — Rabbi Boruch Halevi Leizerowski, chief rabbi of this city, died at the age of 90. He was the rosh beth din of the Rabbinical Alliance of America and spiritual leader of Congregation Bnei Yaakov.

The New York Orthodox weekly, the *Algemeiner Journal*, devoted a half page to his obituary.

He was shipped to Auschwitz by the Nazis and from there to Dachau where finally he was liberated by American troops.

In 1946 he was appointed chief rabbi of Munich and six

years later left for America where he served in several congregations and became chief rabbi of the Philadelphia Beth Din.

In his obituary in the *Algemeiner Journal* of Brooklyn it was noted that "people gravitated to him. At public gatherings people would line up to greet him. He had a warm personal greeting for each person. At rabbinical gatherings the proceedings would routinely halt upon his arrival and recommence only after each rabbi had an opportunity to bask in the sunshine of his personal blessing."

Rabbi Jason Gaber, victim of AIDS

SAN FRANCISCO — Rabbi Jason Gaber, who was ordained while suffering with AIDS, died at the age of 42. He was on disability leave for

nearly eight years from his job as assistant executive director of the Jewish Community Center here.

Robert Brill of Milwaukee

MILWAUKEE — Robert Brill, a member of the national board of the American Jewish

Committee and a past president of its local chapter, is being mourned.

Joseph A. Cohen, B. B'rith official

GREAT NECK, N.Y. — Joseph A. Cohen, a trustee of the Parker Jewish Institute and former president of the Music

Entertainment and Media Unit of B'nai B'rith, is being mourned.

Sydell Laskowitz succumbs at 100

ROCKVILLE, Md. — Sydell Laskowitz, who at the age of 100 served as an Olympic torchbearer for the state of Maryland, died a week shy of her 104th birthday. She became

a bat mitzvah at the age of 101 along with nine other senior adults, and was the "poster girl" for the Jewish Council for the Aging.

Dr. H. Pollock dies at Tucson

TUCSON, Ariz. — Dr. Herbert Pollock, an obstetrician and award-winning teacher at the University of Arizona's College of Medicine, died at the age of 73. In private practice for 25 years he was known for delivering more than 7,000 babies. He was an avid athlete, playing football, baseball, basketball,

tennis and golf. In the Navy during World War II he played on its baseball team against the Army.

In 1944 he received the Distinguished Citizen Award from the UA Alumni Association. Planned Parenthood will posthumously honor him with its Henry Quinto Award for Outstanding Service.

Irving Rudd, press agent

NEW YORK — Irving Rudd, a press agent who was active in baseball, racing and boxing, died at the age of 82. He got his start with small boxing clubs and went on to promote the Dodgers and

boxing managers, etc. His noted stunt was when he persuaded the painters to misspell "Raceway" at the track, drawing photographers and tv cameramen to record the faux pas.

Houston host to Israel team

HOUSTON — Thirty-two Israeli 15- and 16-year-old teenagers who hopefully will provide Israel with a winning basketball team in the next few years will compete with local teams in the Houston area this summer. They are products of a fully recognized high school basketball major, which is offered by 12 of Israel's most prestigious schools for those who maintain a higher than average academic grade point.

Last year the Israeli team visited Cincinnati, and while they competed against local Jewish talent they enjoyed meeting their American counterparts with whom they played, toured and partied with their local peer hosts.

Marda Horowitz breaks precedent

SEATTLE — Although traditionally the Junior League has been off limits to Jews, not so here, as Marda Horowitz is its president. An attorney and former board member at Temple De Hirsch Sinai, she is not the first Jewish president as Bobbie Stern held that post 26 years ago.

Temple, Church study together

DOTHAN, Ala. — A program last year where members of Temple Emanu-El and the Evergreen Presbyterian Church took a short course entitled, "Dancing With Biblical Texts" was repeated this year. Also last year the two congregations held a joint Thanksgiving service.

In recognition

Sophie Masloff, former Mayor of Pittsburgh, was honored by the Hillel Academy at its 53rd Anniversary Dinner, June 4.

Temple Emanuel of Beverly Hills, Ca., honored Rabbi Emeritus Meyer Heller for his 50 years in the rabbinate at a festive Shabbat Dinner Friday, April 7.

Yeshiva University has announced that it will be conferring the degree of Doctor of Humane Letters on Dr. Deborah E. Lipstadt of Emory University.



U.S. tells Iran trouble if 13 Jews convicted

WASHINGTON — Although there was no news by Monday of this week of the trials of Jews for spying in Iran's capital Teheran, the authorities there was a warning from Secretary of State Madeleine Albright that if Iran convicts the 13 Jews being tried for espionage harsh international repercussions would evolve. Whatever the decision of the trial, the charges do not carry a death penalty.

Meanwhile outside the courthouse, anxious relatives continued to pray for their acquittal.

Also in New York there was a repercussion to the trial as the American Jewish Committee has cancelled an award to former South African president Nelson Mandela who called on the international community to refrain from protesting the Iranian government's trials of the 13 Jews.

Mandela had said that "it would seem the trial is fair and just" and "is purely a domestic matter in which citizens of the Islamic Republic are being tried. Foreigners should avoid any action that can be regarded rightly or wrongly as interference in the internal affairs of a sovereign state."

Outside the Teheran court wives and relatives waited anxiously. They were told by the provincial judiciary chief, Hossein Ali Amiri, "Don't worry. They will be treated fairly."

There is much concern among the 25,000 Iranian Jews. Originally they numbered 80,000 before the revolution, with many holding positions of power and influence as businessmen, lawyers and senior civil servants in the key oil and banking sectors.

Jenna Shilston wins two golds

NEW YORK — Eleven-year-old world junior karate champion Jenna Shilston of Great Britain won two gold medals and a silver in the international Big Apple Challenge tournament here. She won the 10-to-12-year-old kata and finished runner-up in the

fighting final. Her second gold came as her Epping club won a team gold.

Jenna's father, Mark, was informed by her coach, Ian Cuthbert, that to finish in the top 10 would be wonderful and to win two golds and a silver is phenomenal.

Bad day for Bruce Fleisher

NASHVILLE, Tn. — Bruce Fleisher had a bad day at the Bellsouth Classic here win-

ning only \$34,750 as he finished five strokes behind winner Hale Irwin.

Barak

Continued from prev. page

bis, I call to you, be careful with you words. You are spiritual leaders, and dangerous expressions could, God forbid, bring about another blow that we won't be able to withstand."

In a speech to his Labor Party, Barak said he hopes to keep 80 percent of the settlers under Israeli sovereignty in the final accord and that such a level would be an "unusual historic achievement," plus the settler movement would have achieved its goal of permanence.

Sontag concluded "But the settlers were not buying it."

Grants

Continued from page NAT 1

the ADL for a matching grant over to years for its "Stop the Hate" program, \$60,000 to Clark U. of Worcester, Mass. for a doctoral fellow in its program on the History of the Holocaust, \$10,000 to endow scholarships for five local educators participating in a European study tour to learn about the Holocaust to the Idaho Anne Frank Human Rights Center, Boise, Idaho, and \$10,000 matching grants to Aleph Alliance for Jewish Renewal, Philadelphia, to train Jewish social-justice leaders in their 20s and 30s.

Immigration and religion in America

By JACOB NEUSNER

(Excerpted from an address for a conference at Georgetown University, May 11, 2000)

The story of the immigrant is the story of America, and it also tells the story of religion in America.

We all know that from the beginning to this morning's headlines, religion has constituted a defining force in American culture and politics. Indeed, the original European settlers in New England came to build a city on a hill and conceived of their new plantation in the very heart of the Protestant Reformation and its agonies. And much of the story of America is told by successive waves of migration, from Africans and English, French and Spanish, in the 17th century, to other Africans, other Europeans, and other Asians, in our own day. That is why it is reasonable to ask how immigration shapes religion in America.

It is no surprise to note that the story of Judaism in America is best told as the outcome of the experience of immigrants, their children, their grandchildren and their great-grandchildren. The impact of the American experience on the immigrant and successive generations thereafter, and the impact of the immigrant on America, shape much of the character and conscience of this country. So it is with Judaism, not as an ethnic culture, but as a religious tradition of power and vitality. Indeed, that is how the story was told from the beginning of efforts to organize and make sense of the history of Judaism in America, and its lessons illuminate the experience of other, more recent immigrant groups.

The tale is best told by Oscar Handlin in *The Uprooted*, where he created a composite biography of the immigrants and their and their children's experiences, covering the entire range of experience of the nineteenth and 20th century newcomers.

Having produced a fourth and a fifth generation, I now understand, it is an endless story — one that tells of families and their continuities over changing places and periods, of what endures and how change takes hold not only of the immigrant but also of the America that receives him.

When we deal with immigration history, we deal with cohorts: large populations, defined by common experience in a determinate period

of time. American Judaism conventionally divides its history into three periods, each characterized by a different immigrant group and its normative experience: Jews of Sephardi origin, coming in small numbers from Western Europe and elsewhere in the Western hemisphere, Jews of German, or more generally central European origin, and Jews from Polish and Russian, Rumanian and Hungarian, and other East European countries.

The Sephardi immigrants founded synagogues in the major Eastern seaports where American population was centered, from 1654 in New York City onward. They carried forward their own liturgical traditions and established themselves as a permanent religious community outside of the Christian framework. They were fore-runners and precursors, but they did not produce a continuing leadership cadre for American Judaism. They were too few to start rabbinical schools, for example, and the Jewish community practiced Judaism in the USA for 200 years before the first rabbis arrived on these shores. That meant it was an essentially lay community, with slight access to the religious virtuosi who had the intellectual resources to sustain an on-going religious tradition.

The German Jewish migration of the mid-19th century brought sizable numbers and produced the organization of Judaism in America in synagogues in many cities, particularly in the South and Midwest. These migrants encompassed in their numbers rabbis and other religious functionaries — writers and theologians for example. Within a generation, the milieu-piety Orthodoxy that the German immigrants brought with them gave way to a highly articulate, intellectual Reform Judaism, represented by rabbis who interpreted the challenge of America's diverse society to represent an imperative for Judaism to change. In 1888 in Pittsburgh these rabbis drew up a program that emphasized the universal over the particular, the moral over the ritual, and the philosophical and theological over the mythic and the narrative. With a half-century or so of experience of America, they further organized national institutions, a center for educating Ameri-

can-born rabbis, Hebrew Union College in Cincinnati, a national union of synagogues, the Union of American Hebrew Congregations, and an association of rabbis, the Central Conference of American Rabbis.

Reform was so powerful as to define its opposition, immigrants, some German, many East European, who rejected its abrogation of the ritual laws of the Torah and its emphasis on the universal mission of Israel, the holy people, over the things that made Judaism particular. Conservative Judaism modeled its institutions after those of Reform: a seminary, a synagogue organization, and a rabbinical association, serving the local synagogues throughout the country. These reached full articulation scarcely a generation after Reform Judaism had come to its realization.

If, then, I had to generalize through the case of Judaism in America about the relationship between immigration and the formation of religious life, I would say, the immigrants undertook the task of acculturation, of adjusting the received faith to the requirements of American life, and their children simply continued this process. A straight line joins the first and the second and following generations. But when the mass migration that followed played itself out, in a second, third, and fourth generation, what emerged was very different. Rather, each generation set the question that would confront its children, and a construction that posited a thesis, antithesis, and synthesis, between the American and the Judaic would conform more closely to reality than the one just now adumbrated.

Specifically, for the East European Jews, the question of Americanization loomed far more ominously than was the case for the German Jews of the mid-19th century. American society accepted difference and negotiated with it, being preoccupied with problems of politics — the relationship of the North and the South — rather than those of culture. By the end of the 19th century, a massive wave of immigration from Southern and Eastern Europe brought unfamiliar faces and accents, in place of the more readily recognized light skins and Germanic languages of Germany and Scandinavia, not to mention Britain and Ireland,

of the earlier period.

Among other nativist reactions, anti-Semitism came to full expression by the 19th century, and the pressure on the Jewish immigrants to give up and repudiate the heritage of language, culture, and religion, that accompanied them became intense.

So the third wave of immigration had to explain itself in the American context in ways in which the first and second did not. The immigrant generation that began in the early 1880s, just as Reform Judaism was making its authoritative statements, vastly outnumbered the resident Judaism of the German migration. That migration, involving millions of people between 1880 and 1924, carried with it rabbis and teachers, who upon arrival in the USA established institutions of religion and culture comparable to those they had known in Eastern Europe: yeshivas and synagogues of various types, kosher butcher shops and other stores for proper food, all in areas of dense settlement.

The Yiddish-speaking immigrants ordinarily took for granted that their life in Jewish settlements would go on for generations. But their children, educated to speak American English and think of themselves as undifferentiated Americans, had other ideas. The second generation moved outward into neighborhoods of mixed populations and superior amenities, and the third generation, their children, found their homes in the suburbs. The pattern of settlement is matched, with important variations, by the pattern of religious identification. Many assume that the Orthodox first generation gave way to the Conservative second generation, which in turn produced a Reform third generation, which begat a deJudaized fourth generation ready for marriage with gentiles.

That pattern, from much to little to nothing, from intense engagement with the religion in every chapter of life and through every waking hour, to desuetude, sedulous indifference, and assimilation into the undifferentiated mass of America, misconstrues what happened. That is because those who discern that pattern interpret change as evidence for dissolution. Would that matters were so simple, imagine how much work we

would save for ourselves in trying to figure out what is going on. Rather, we have to recognize that in an on-going, enduring religious tradition, some things endure, while others serve transiently and temporarily. The problem of learning, then, is to tell the difference.

To make this point stick, with your patience, let me indulge myself with an autobiographical moment. The passage of family from immigrant grandmother to American grandchildren and beyond, into the fourth and now fifth generation, tells the story I mean to convey. My grandmother was a staunchly pious Jew, my parents embodied the second generation, ethnic assertion amid self-hatred; my father was a Zionist and an ethnic activist, my mother was a self-hating Jew who regarded anything publicly, distinctively Jewish with embarrassment. I was raised in a Reform Temple. One moment captures the intersection of generations. At my bar mitzvah sabbath, when the Torah was carried around the sanctuary, the congregation remained seated, as was its custom (contrary to thousands of years of Judaic practice). My grandmother stood up and remained standing until the Torah was returned to its place. Afterward, she asked me, "Were you embarrassed when I stood up?" I was too stupid to understand what she wanted to know or to hear.

My father was not religious, except residually. But he was a very active Jew, publishing a newspaper, a founder of the Zionist movement in Southern New England and an activist in all Jewish community affairs for his public life. He defined his mode of being Jewish in secular and political terms. He wanted me to become a journalist, like him, and from seventh grade through high school, he oversaw my education in the newspaper business.

My mother was sentimentally Jewish but very uncertain about her Americanness. She was born in this country and learned Yiddish only in her adult years; her conception of Yiddish was to speak English with a Jewish accent, thus "vinda" meant "window." Judaism stood as a barrier between her and the world she aspired to, and the

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As I Heard It

Where the right is wrong

By MORTON GOLD

In the interest of evenhandedness, not to say of fairness, I will attempt to portray the other side of the coin in this column.



Next week, I promise to return to reviewing CD's, so please bear with me. For those who did not read last week's column, I took exception to an article by Rabbi Benno Wallach. Exception is really not the right word. I was really ticked off. However, I would not want my readers to infer that the "Wrath of Khan"....err Gold was unleashed against the entire Reform movement. Far from it.

I have great respect for the majority of Reform temples and their rabbis, especially those who recently voted for a return to common Judaic religious practices. What troubled me is the right wing or what I suspect they would probably prefer to be called, namely the followers of "Classic" Reform. "I know not what course others may take," but that course is not for me. They are not the only "holier than thous" "know it alls" in Judaism today.

There are the Haredim for example. Just as I would be uncomfortable in a Classical Reform oriented temple, I would be equally uncomfortable in a right wing Orthodox shul. For openers I would call attention to their attitude and treatment of Jews who are female. "Out of sight and out of mind" would seem to sum things up nicely. They have more in common with their Muslim cousins than with other Jews, particularly European or Western Jews. They might counter with the term "assimilated" Jews. To be "Western" may very well imply assimilated, at least to a degree. It implies to be civilized and the idea of treating women as equals rather than as property.

I am fully aware that many customs arose out of kindness and consideration for women

excusing them from performing obligations that involved mitzvot that had to be performed at set times. That was then; this is now and certain exclusions may not apply. There is an interesting phrase in the U.S. Constitution, the gist of which says:

Those rights not specifically granted to the Federal Government are granted to the States." There are sufficient "Thou Shalt Nots" in the Torah, specifically in Leviticus: the prohibition of eating pork, shellfish, the drinking of blood, certain kinds of marriages, etc. Nowhere, nowhere does it say that a curtain shall be erected separating sexes!

This is purely a custom, a convention done more for the male ego than to satisfy a religious commandment. (The attention span of Orthodox males must be quite limited.)

Some Muslim women must wear a Charda, a black tentlike garment extending from the head to the feet. Surely they must find this to be degrading. Quebec has its language police while Jerusalem and Teheran their modesty police. The modesty police in Jerusalem insist that the ladies keep their arms covered even in the hottest weather.

The best treatment for this madness is to plop these good people on any European beach for a half hour. Then they would not complain about bare arms!

Custom or tradition frequently is more binding and more regressive than written law. One of the newer conventions holds that on seeing the Torah lifted to hold ones pinky aloft and then kiss it. For real! I once quipped that a "thumbs up" would be more to the point.

Then there is the custom of covering one's head with the large economy sized tallit during the reciting of the "Sh'money Esrey" (Silent Devotion.) This is done to aid concentration and devotion. As I observed, these people get distracted easily. Then there is the matter of swaying back and forth. This is surely a learned behavior. Normal people do not do this. They, the Haredim, believe that this behavior is good, that it promotes greater *kevanah* (devotion) and so forth. It surely

harms no one. Hey, this behavior like so many other behaviors exists only to separate Orthodox Jews from other Jews. There is no religious point to it. The Torah explicitly states that the tallit be colored with a "thread of blue." The Orthodox tallit has black stripes. Even in the matter of a tallit they wish to separate themselves from other Jews whom they regard as being something less than real Jews.

Hillel wrote, "what is hateful to you, do not do to anyone else (your neighbor.) Western oriented Jews for the most part find no religious reason for many Orthodox conventions, even finding them to be hateful because it separated one class of Jews from another. (All Israel is one brotherhood.)

It does not matter to me if you drive to shul or not. As long as no civil law is passed saying that all driving on the Sabbath is illegal. It would be illegal, perhaps if it violated the holiness of that day. As long as one would not coerce Orthodox Jews to drive on the Sabbath, they should not coerce those who wish to do so against doing so. One cannot legislate love or morality.

They will be as successful as the Muslim morality police or the Quebec language police. They will be a nuisance for a time but they will not succeed in the long run. One must appeal to the hearts as well as the minds of people. There are "mih torr nits" aplenty. Let us not invent new ones.

I believe that the ladies can decide for themselves what is modest. No man can or should tell them what is modest. If you are offended, look the other way. If you do not want to listen to the radio or CD on the Sabbath, fine, do not do so. But please do not tell me (Judy Carr) or anyone else what they may or may not do.

Prohibition did not work in America; it just made bootleggers wealthy! The Puritans tried to legislate morality in this country and they failed. I do not even want to touch on the exemption from military duty for Yeshiva bochers. This is really disgraceful. The picture I recently saw in the P-O of a bearded Yid in an over-

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Jewish Theater

Theater's dark side seen

By IRENE BACKALENICK

How much can Jewish theater permit the dark side to surface? Are we Jews now secure enough to reveal our own character flaws? Can Jewish



theater dare to take a look at "bad" Jews?

Such are the questions that dominated much discussion of the Association for Jewish Theatre Conference. In fact, the 50-odd participants meeting in Montreal last week were treated to an explosive introduction. Launching the four-day session was a play that shook the members to their very roots!

"Reading Hebron," by Canadian/Jewish playwright Jason Sherman, heavily favored the Palestinian side of the Israeli conflict. Or, so many participants felt. Even more jolting to the AJT members, (a U.S./Canadian organization whose mandate is to promote Jewish culture through theater) was the militant, anti-Israeli panel that followed the play. But the general tone of the conference was indeed positive.

Bryna Wasserman and her Yiddish Theatre of the Saidye Bronfman Centre were warm, gracious hosts. As the Bronfman volunteers willingly chauffeured AJT mem-

bers about the city, one felt the esprit of this Jewish community of 100,000, and the strong continuing presence of Yiddish culture. Wasserman co-hosted the event with fellow artistic director Kayla Gordon of the Winnipeg Jewish Theatre.

Directors, playwrights, actors, producers of Jewish theater from all over the U.S., as well as Canada and London, enjoyed numerous entertainments, play readings, jam sessions, panel discussions, and informal shop talk. Highlights were the Bronfmans' young Yiddish troupe, which performed "On 2nd Avenue," and the company's English production of Alfred Uhry's "Last Night at Ballyhoo."

But "Hebron" affected the focus of the conference, moving it beyond the traditional discussions of fund-raising and artistic decisions. The next morning following "Hebron," Sherman defended his controversial stance. "...theater is a place where we can engage people in emotions, where we can ask difficult questions, and not provide the answers. In my case, it's questions about what it means to be a Jew — a by-product of what it means to be human... The truth is that Jewish theater tends to shy away from my plays — and perhaps last night gave you a taste of why."

"I did feel it was weighted, but I was very impressed," said Evelyn Orbach, artistic director of the Jewish Ensemble Theatre (of West

Continued on next page



Saidye Bronfman Centre for the Arts Yiddish Theatre On Second Avenue. Left to right: Michelle Heisler, Sam Mitnick, Karen Karpman.

photo by Lydia Pawelak

Milk, Honey & Vinegar

Trading food for rage

By JUDY CARR

It feels like a rat running down my spine when Alona says in a humble voice, "Thank you, Judy. Thank you so much."

All I have done is send over a pizza or some cans of tuna and tomatoes so that she, her mother and the boys can enjoy a bit of normal food. Not what your family would call a normal meal.

Why does Alona feel it her duty to bow her head? Is it such a great mitzvah — can it be classed as a mitzvah at all — to order a pizza and have it delivered?

American, if there was such a family in your neighborhood, wouldn't you and the neighbors do much more and would you humiliate the family by needing thanks?

A friend of mine, an English woman, coming from a breed that held up its head, could not get used to what she called "this cringing." This custom of bowing the head like a slave.

American, I have heard of things you do. I read in the *Jewish Post and Opinion* of a bar mitzvah boy who donated from his bar mitzvah the food for the hungry. Did this boy or anyone from his family expect a queue of people at the door, hat in hand, bowing low?

And the African Americans? If you did a good turn here, would you expect a return out of Uncle Tom's Cabin? Those days, I am sure, have long passed.

And just think of the effect on Alona's young sons, of an age to know that food is being sent over, hearing their mother give these humble thanks. How will they grow up? As thugs or bandits? Or vandals?

When they are big enough, will they be out at that fine supermarket opposite their home that is so rich and inefficient? Will they be grabbing the food, overturning the stands and the shelves? And will others in a like situation be doing the same — until Judy Carr and the good ladies like her, with dollars in the bank, have to be protected by the police?

Will Alona's boys come to my door, not bowing their heads in gratitude, but storming and ready to kill me? I can hear them say, "You humiliated our mother. You pauper-

ized us. You brought us even lower. You made us even hungrier with your few mean gifts."

And they would be right.

These mitzvah makers. These doers of good deeds that solve no problem at all deserve what they will get when the recipients of their mitzvot turn on them in mad anger.

About Books

By JACK FISCHEL

One of the better books about Holocaust survivors to appear in recent years is *Troubled Memory: Anne Levy, The Holocaust and David Duke's*



Louisiana, by Lawrence Powell.

The book actually is three books in one. It tells us about the Skorecki family which managed to survive the deportations from the Warsaw Ghetto and the subsequent revolt, the integration of Holocaust survivors in Louisiana and the efforts of survivors to discard their reticence about the Holocaust in order to confront neo-Nazis in the bayou state, with special emphasis on the rise and fall of David Duke. North Carolina Press (this month, \$34.95).

New titles from Hebrew Union College Press include, *Profane Scriptures: Reflections on the Dialogue with the Bible in Modern Hebrew Poetry*, by Ruth Kartun-Blum and Menashe Kadishman (this

month, \$21.95), and *Modern Jewish Mythologies*, edited by Glenda Abramson (this month, \$39.95).

In September, the same press will publish *Beyond Survival and Philanthropy: American Jewry and Israel*, edited by Allon Gal and Alfred Gottschalk (\$35). The book considers the question: "What will hold the Diaspora and Israel together as the traditional 'crisis glue' melts down and the familiar and practiced Israeli call for aid retreats to the remote background of both communities lives?"

Five Jewish Women Writers in Tsarist Russia, by Carole Balin (\$39.95, October); and *In the Service of the King: Officialdom in Ancient Israel and Judah*, by Nili S. Fox. (Sept., \$49.95).

Two new books on the Holocaust are *The Holocaust Chronicle: A History in Words and Pictures*, by John Roth Et Al, foreword by Michael Berenbaum Publications Int'l Ltd (June, \$35). The book includes more than 2,000 color and black and white photographs from archives and private collections; and *Denying the Holocaust: Who Says the Holocaust Never Happened and Why Do They Say It?*, by Michael Shermer and Alex Grobman, University of California Press (June, \$27.50).

What is the solution? The solution is for greater and more intelligent than me to find. But a solution there must be.

A solution or a revolution?

Whichever — there must be a stop to the cringing.

Judy Carr may be reached at POB 6431, Tel Aviv, mx 61063 Israel.

Backalenick

Continued from prev. page
Bloomfield, Mich.). "It's the kind of play I'd like my audiences to hear...but I don't know if I can (produce such a play).... We see ourselves treading on hot coals when we get into controversial areas."

But Orbach objected strenuously to the panel following the play. "As a playwright, you said that the important thing is to ask questions, but, on sitting on such a panel, you said, 'here are the answers'...I loved the fact that you laid it out there, but it doesn't do you a service to have sat on that panel."

Others also challenged Sherman vigorously. In particular, New York playwright Norman Beim asked Sherman if he had experienced Israel first-hand and to otherwise identify his sources. Naomi Jacobs, founder of the West Coast Jewish Theatre in California, insisted that the Jewish theaters' first loyalty is to Israel, not the Palestinians. "We have enough problems presenting our own view," she countered.

As co-keynote speaker with Jason Sherman, fellow playwright James Sherman (no relation) indicated that theater should be an expansive experience, moving beyond one's own world. "Otherwise only the English could see Pinter," he pointed out.

Ari Roth, playwright and artistic director of Theatre J in Washington, indicated that both keynote speakers, despite their differences, deal with the struggles of growing up Jewish.

"There can be nothing more important than examining bad behavior," he told Jason Sherman. "It's courageous, but you also get in trouble, because the Jew as perpetrator of bad things is not the whole story." In a later panel of playwrights and directors, moderated by Dr. Ellen Schiff (author, scholar), panelists were asked to define the "perfect playwright."

"The perfect playwright?... Dead!" quipped Norman Beim. "I feel quite the opposite," said artistic director Steven Schipper of the Manitoba Theatre Centre, "There is the great pleasure of dealing with a living playwright with whom one can communicate..."

Others expanded the definition, defining the perfect playwright as one who deals with issues, tells a story, is innately engaging, has a worldview, and has a sense of

truth. "Lastly, craft and more craft," Schipper summarized.

Later, Ellen Schiff discussed the new trends and dramatic changes in Jewish theater. "Five years ago, the family was important, but now that seems outdated. Now theater is more concerned with issues outside, with all aspects of Jewish life.... Could it be that the old criterion, 'is it good for the Jews?' has finally given way to, 'is it true?'"

In a subsequent panel discussion arts administrators Jane Needles and David Moss suggested new, effective ways of fund raising. They pointed out the importance of using one's personal contacts, whether within one's own organization (staff or board members) or on the outside. Networking — personal contact — is the name of the game.

"It's knowing your network and finding the relationships that work," said Moss. One must have a specific product to offer, and then one must target the appropriate donor, Needles added.

"Most of the time when we go in to a funder, it's seen as a business investment, not an artistic investment," said Moss. "Wipe that out of your mind."

Art, in short, can be good business for the contributor. "Your \$15,000 investment can go miles further than two ads in a newspaper," they explained.

A further highlight of the conference was a presentation from Julia Pascal, playwright, actress, and artistic director of her own company in England. (Pascal had connected with the AJT and learned of its conference plans by way of the Internet.) Her company, she explained, has featured black and Irish work, as well as Jewish theater.

"To get a Jewish play on is difficult, because most people hide their Jewishness. It's not been seen as an ethnic minority. Jews are considered middle-class and can look after their own. And Jewish money goes to welfare and social problems."

In summarizing the conference, outgoing president Janet Arnold, artistic director of the Arizona Jewish Theatre in Phoenix, talked about the value of the organization to its member theaters and noted, "We are here for the good of the whole." And incoming AJT President Kayla Gordon

Continued on page 14

A. Smashnova retains crown

EILAT — It required a dramatic comeback for Anna Smashnova to retain her crown as the nation's top player as Hilda Rosen almost took the title away from her. Rosen led 6-1, 5-4 before

Smashnova recovered in a dramatic comeback to take the set 7-6 and go on to win 6-1.

In the male contention Harel Levy, who is ranked world 180, beat second seed Noam Okun 4-6, 6-3, 6-4.

Growing up as a Jew in Cairo

Dear editor,

The International Association of Jews from Egypt is a worldwide organization founded in New York City four years ago to bind together and to preserve the memories of the approximately 80,000 mostly French-speaking Jews who resided in Egypt before 1948 and who are now dispersed around the globe.

Our first newsletter, published last spring, drew an overwhelming response from former Jews of Egypt and their friends and family now living in such places as Latin America, Australia, Italy, England, France, and Israel, and our mailing list has grown to include over 2,000 names. Hundreds of letters and messages have been streaming in from readers thrilled to read accounts and reminiscences of our former life, to hear news about long-lost friends or relatives, and to be able to share information about us with those who, up until now, have been unaware of our community's existence.

Many of these letters have included precious biographical, photographic, and archival material that we are collecting and hope to continue publishing in future issues.

Your readers may be interested to know that, in addition to Israel's connection to the ancient land, barely 50 years ago this community flourished in the Land of the Nile. Although Jews have resided in Egypt since time immemorial, most of these 80,000 Jews living there in 1948 were of relatively recent vintage, drawn by economic and educational opportunities in the late 19th century after the completion of the Suez Canal and settling mainly in the bustling cities of Cairo and Alexandria.

This diverse and multi-lingual group, among the most wealthy, urbanized and educated Jewish communities in the Middle East (the average person among them spoke at least four languages fluently) comprised both Sephardim and Ashkenazim of many backgrounds and included industrialists, businessmen, manufacturers, bankers, doctors, lawyers, teachers, musicians, writers, playwrights, and pioneers of Egypt's well-known film industry. The city of Cairo, it should be noted, not long ago included both a Sephardic and an Ashkenazic chief rabbinate.

Due to economic and political discrimination and, ultimately, expulsion in the wake of the long regional conflict, Egypt's Jews are now in a global diaspora with fam-

ily members spread over five continents. Today, only a few dozen Jews remain in Egypt and within a few years both they and the majority of those who have first-hand memories of this once great community will have died out. The IAJE considers it essential to collect and document these memories before the opportunity to do so is gone.

As a result, the International Association of Jews from Egypt has sponsored lectures, publications, regular social gatherings and our First International Conference which took place at Columbia University in December 1997 under the auspices of its Middle East Institute.

The goals of our organization include: establishing contacts among Jews from Egypt currently residing all over the world; to produce a world community directory; to organize future international conferences and reunions in the USA, Israel, and France; to expand our collection of videotaped interviews of former Jews of Egypt conducted in the USA, France, Israel and Australia; to publish short articles on our history for use by the Anglo-Jewish and Franco-Jewish press; and to sponsor monthly "salons" in New York and other cities where presentations on and discussions of cultural, literary, and political topics intrinsic to Egyptian Jews can occur.

Victor D. Sanua, Ph.D.

Founder and Editor

International Association of Jews from Egypt

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Coming Up As A Jew In Cairo

About 50 years ago, I came to America to study psychology. I was fluent in English but my speech had a slight accent. Many people would ask about my background. This was difficult to answer since one single response would not suffice. If I was asked my place of birth, it was Egypt (but I was not Egyptian). If I was asked about my passport, I indicated that I was Italian, but never lived in Italy; if they inquired about the origin of my family, I would indicate Spain but I had to add that my family left Spain about 500 years ago, went to Italy, and later settled in Istanbul where I found burial stones with the name Sanua (meaning "modest" in Hebrew), one dated early 17th century.

The only thing I was sure about in my background was the fact that I was Jewish. I am presenting this short exchange to indicate that a large number of Jews born in Egypt were not culturally indigenous to the country. During the middle of the 19th century, the rulers of Egypt who wanted to modernize the country readily accepted Europeans. Consequently, a large number of Ladino speaking Jews came from Turkey.

In time, the dominant foreign language became French, in view of the large number of French schools such as the Lycee Francais and the Catholic Schools (Freres) which were attended by a large number of Jewish children. My education started in the School of Bab-el-Louk. Besides French, two other languages were taught, English and Arabic. Two hours a week were devoted to the language of the country. Since the Arabic that was taught was classical and had little to do with spoken Arabic, many of us were never conversant with the language, unless the home language was Arabic. However, we were able to manage with "street" Arabic.

All department stores had French-speaking employees. In my home, we spoke French and Ladino. Depending on their background, Jews spoke other languages. The small Ashenazi community spoke Yiddish. Of course, the different nationals whose parents came from various countries spoke the language of their origin, and schools were established for Italians, Germans, Greeks and Armenians. A few schools taught in English. Since most of the students who attended such schools and who wanted to pursue professional careers could not attend Egyptian universities because of Arabic language deficiencies, they had to go abroad. Very few students attended Egyptian universities.

In view of the decline of France as a power in the 1930s, learning English became more important and it was at that time that I pursued my education in English, first in the high school attached to the American University at Cairo, and later in their liberal college, which made it possible for me to continue with my studies without difficulty in the USA.

Social life for Jews, between the two World Wars, was quite pleasant. Life centered around families, club activities and swimming pool facilities. Cairo had practically everything that a major European city could offer, Italian operas, ballet, Comedie Francaise, foreign symphony orchestras, etc. We had the most recent movies produced in the USA, England, France and Italy.

Alexandria was the major resort city where many Cairenes went to the beaches during vacation time. Alexandria and Cairo had numerous nightclubs presenting shows. There was one particular favorite place for dinner and dancing in Cairo that was called Groppi. I was a member of a club called Judeo-Espagnol but because of the ris-

ing nationalism, the name was changed to Judeo-Egyptien.

A teacher came to my home to prepare me for my bar mitzvah, which was celebrated in the major synagogue in Cairo called Shaar ha Shamayim. (The Gates of Heaven). The chief rabbi of Egypt, Haim Nahourn Effendi, conducted the service. In 1984, 34 years after leaving Egypt, I returned with my daughter to visit this synagogue. The picture shows the front of the synagogue, where I am talking to Ninette Hassan, one of the remaining Jewish residents. I learned that she died later in 1995.

On Friday evenings the synagogue was always crowded and there was only standing room if one was late. During the High Holidays, all synagogues were well attended. Clubs, private schools and large homes were used to conduct the Rosh Hashanah and Yom Kippur prayers. What was particularly strange was when we thanked G-d for having delivered us from the Egyptians during Pesach Seders. Our identity as Jews was quite strong and we even learned to sing the Hatikva in Ladino.

There were times of sadness, however. Many times during the year, the ritual of what we called "meldado" (Yahrzeit) was observed. The custom was celebrated in the home. There were a number of older men of modest means who kept dates of deaths and made a living conducting such services in the homes. We requested a number of men to make sure that we had minyan, particularly in the middle of the week. Between prayers, they discussed - in Ladino - passages of the Bible.

These impossibly idyllic conditions of Jews in Egypt came slowly to an end with the conflict in Palestine, culminating with the establishment of the State of Israel in 1948, and the disappearance of a vibrant community. Today, there might possibly be about 100 older Jews in all of Egypt.

Since very little is widely known about the life of Jews from Egypt and their subsequent trials and tribulations, it would be important to commemorate the 50 years of the Second Exodus of Jews from Egypt in 1998. In 1992, we had an International Conference on the expulsion of Jews from Spain. The International Conference of Jews from Egypt will have witnesses who will be able to relate their own experiences. Furthermore, a number of scholars familiar with the events of the period could be invited. Anyone who feels that this would be an important conference to hold in New York, and who have suggestions regarding its organization should write to me.

For a more in-depth expose of my experiences, the reader is referred to the book *Fields of Offerings*, by Victor D. Sanua (Ed.) Rutherford: Fairleigh Dickinson University Press. 1983.

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Digest of the Yiddish Press

Moses Hess memorialized

By RABBI SAMUEL SILVER

Re Israel's 52nd birthday, the *Forward's* David Rosenthal, of Los Angeles, did a piece about the first 19th century historian who



envisaged the rejudaization of the Holy Land. He was Moses Hess (1812-1875), a native of Bonn, Germany, whose career later took him to France. He received an Orthodox Jewish education, but gradually veered away from traditionalism. He was influenced by Spinoza and socialists. At the age of 25 he wrote a book called *The Holy History of Humanity*, with a global point of view. At one point he was allied with Karl Marx, but broke with him because of the latter's materialism. He was intrigued by the way nations emphasized their own traditions. But he began to feel that the Jews should also have an area of their own. And that area should be Palestine. Motivated by this new feeling, he wrote the classic work, *Rome and Jerusalem*, in which he envisaged the Jewish return to their own land. That was 30 years before Herzl's emergence. But many people were amenable to Herzl's call for Zionism because of the influence that Hess had upon them. Ironically, Herzl himself had never read Hess. When he did get around to reading the pioneer work, he exclaimed that Hess was a spiritual hero.

Nachmanides' first

In a piece on Israel's 52nd birthday, the *Forward's* Rabbi Aaron Ben Zion Shurin writes that credit as the first Zionist to settle in the Holy Land belongs to the great Talmudic scholar, Moses ben Nachman, also known as Nachmanides or the Ramban (1194-1270). The Ramban had a distinguished career in Spain. At the age of 73 he had a hankering to go to the Holy Land. He left his family in Spain and made the difficult

journey to savaged and ravaged Palestine. He found only two Jews there. He rounded up more and sent out appeals to other areas, and, in three years he had assembled a congregation, created a yeshivah and set the pace for future aliyahs. Since the State of Israel uses a menorah for one of its symbols, Rabbi Shurin felt it fitting to retell a legend about the Ramban. When he announced that he was going to Palestine, his disciples gathered around him and asked a peculiar question: How would they know when the master had departed this world? Said the sage: "When I die my mother's tombstone will be ripped apart and a menorah will appear." Sure enough, goes the story, it happened. And that story is a parable for the modern resurrection of the Jewish land. After many tombstones were ripped apart during the Holocaust the State of Israel emerged. The menorah shone forth, and it still does.

Woman author noted

Women writers of Yiddish are a rarity. But one of the most talented was Katya Molodowsky (1894-1975). She was born in Lithuania. Her grandmother was a rebbetzin and her father was a teacher who sent her to schools so that she would absorb Hebrew and Yiddish culture. After settling in Warsaw, she produced a number of essays, plays and poems that attracted a wide readership and friendliness from other writers. She was also a teacher who intrigued her students with her poems and songs. By the time she came to the U.S. in 1935 she was a writer of prestige whose creations were gobbled up by many readers. She and her husband, Simcha Lew, went on aliyah to Israel, but it didn't take. And back to the U.S. they came. She never was a mother, and Eva Lapin, who profiles her in the *Forward*, feels that her children's poems reflect her disappointment not to have cradled a child. On the occasion of her 25th Yahrzeit 102 of her poems have been published in an unusual format. Page alongside page bear her poems, Yiddish on

Jacob's World

Abele, Sorele and Pharaoh

By JACOB LURIA

Muriel, a very gifted lady with whom I used to delve into the pasha on Shabbos, lives in Israel. Every so often she comes for a visit to her old



turf in San Diego. During her most recent visit she reminded me that she had lent me a midrash about Abram and Sari that she had written. Would I please give her a copy? I could find Muriel's drash nowhere in my hoard of mish-mash. So let me try to reconstruct her version of verses 10 to 20 of the 12th chap-

one side, the English translation on the other. The translator is Kathrun Hilderstein, a professor at the University of Pennsylvania. The volume is called *Paper Bridges*, and the title is telling. Her writings constitute a bridge between Poland and the United States. They reflect a bridge between the two languages. They also reflect a bridge between the author and her translator. Prof. Hilderstein was so intrigued by what she heard about the poetess that she started from scratch, learned Yiddish and thus was able to produce this fascinating book.

'Mr. Yiddish's' views

In Israel M. Tzanin is "Mr. Yiddish." Editor of a Yiddish newspaper and an historian of note, he has often deplored the opposition to Yiddish by the Zionists. He recently renewed his complaints about that "pogrom" in a column he writes for the *Forward*. The early Zionists were Yiddish speakers. They were steeped in Yiddish culture. But they felt that Zionism should resuscitate the Hebrew language and often while speaking Yiddish derogated the language as a "jargon." That means, moans Tzanin, that they have culturally impoverished a whole

ter of Bereshit.

My Abele, My Sorele

"Abele, look at the facts. There's a famine in the land of Canaan, but by sheer mazel and some help from the Lord we're in Egypt. At least, we'll have something on the table."

"Yeh, but if we're here, we have to do what the Egyptians do. You'll have to bend, Sorele my love. You're a sure winner in any beauty contest."

"Why are you buttering me up, Abele?"

"You're a prize candidate for bed numero uno in Pharaoh's harem."

"He's already got a full house. He needs me when he has Nefertiti? She's as witty as she's pretty."

"Look, I'll just ask a teeny weeny favor: Don't tell the Egyptian boss man you're my wife."

"I'll meow, 'I'm just a

generation from relishing the treasures of Jewish literature. There are signs of a reaction against that hostility, he writes. Quite a number of Israeli schools have started courses in the language. But the government doesn't permit the radio and television stations to broadcast much Yiddish. By contrast, the government has

pretty kitty. Got a couple of mice in the pantry?"

"Sorele, please, just say you're my sister. He'll let me be then."

"How about me? Me he won't let just be. He's a sucker for variety. At least, that's what his press agents say."

"Would you like to see my head rolling in the sand?"

"I'll take my chances then. What will be will be. The worst scenario has me in bed with the old boychik."

"I'll ask one favor, Sorele. Remember you've been forced. If I hear that Pharaoh is giving you pleasure, I swear I'll kill you. You mustn't enjoy it."

"I'll try not to."

"That's my good Sorele. Just remember!"

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provided resources for the broadcasting of Russian for the benefit of the thousands of immigrants from the former Soviet Union. Why should Russian be favored over mame lashon? He concludes his article with a sad reminder: the enemies of Yiddish have been Communism, Nazism, and - alas, Zionism.

Misconceptions

Enemies' losses not cheered

By RABBI REUVEN BULKA

Misconception: Purim celebrates the military defeat of the enemy.

The festival of Purim was preceded by a confrontation



between the Jews and those who desired to annihilate

them. That confrontation took place on the day prior to what is now celebrated as Purim.

The day of military victory, the day when we escaped unscathed from the confrontation, is not a day of celebration. In fact, it is a day of fasting. We do not gloat in military victories. Our joy is only at the consequence of the military victory, namely, being able to live in peace. It is not the death of enemies that is a cause of celebration. As a matter of fact, the death of enemies is cause for upset. We are happy not with war, but only with peace.

Israel: As I See It

A shlumperish withdrawal

By SAMSON KRUPNICK

For 18 years it has been our great desire to withdraw our troops from Lebanon as one or another of Damascus sponsored terror forces attacked



our northern Galilee towns and settlements. The situation became intolerable when Arafat dominated south Lebanon. Our invasion and successful operations drove out Arafat and part of his army. Hezbollah, the creation and sponsorship of Syria and supplied amply by Iran, took on the terror task in south Lebanon.

The terrain in south Lebanon, as we noted in our trip therein some years ago, favored hit and run operations, most difficult to patrol and to attack. Katyushas and other such missiles are manned from the rear of a truck moving on quickly after each attack. The results were casualties inflicted upon our troops. The IDF response was upon Lebanese infrastructure, which was partially effective, since the final word was not in Beirut but rather in Damascus. While we made numerous air attacks upon Hezbollah bases, even those near the Syrian border, we never attacked a Syrian target, for fear of further complications. However with Syrian targets "untouchable" all we could do is to threaten. Hence this "no win situation" had to be changed.

Prime Minister Ehud Barak had committed Israel to a troop withdrawal from south Lebanon, based upon an agreement with Syria that would bring peace and security with our north Galilee population. Surprisingly to Barak (but not to anyone familiar with the Assad attitude toward Israel's "occupation of Greater Syrian land"), the Syrian dictator terrorist was ready to receive any and all land, but make no "peace" with "the Zionist cancer on sacred Arab land." Barak, undaunted promised a with-

drawal by July. The assumption was that in order to do so in an orderly fashion, troops withdraw gradually, remove troops and their equipment, coordinate with UNIFIL troops in accordance with UN Security Council Resolutions 425 and 426, present a workable solution for that valiant ally the South Lebanon Army, and a possible contact with the Lebanese Army at the borders.

Suddenly, without any previous announcements, the IDF troops were withdrawn in darkness in a hurry (some small units were left 7-8 hours

army, as the world media broadcast this scene worldwide.

Hezbollah leader Sheikh Hassan Nasrallah, standing on an abandoned IDF stronghold, addressed 30,000 followers (a banner showed 1,276 killed by the IDF, apparently Hezbollah is more than "a few hundred bedraggled terrorists"). He praised the martyrs, crediting them with driving out the IDF (with tails between their legs).

He concluded: "Israel may own nuclear weapons and heavy weaponry, but it is weaker than a spider's web."

Prime Minister Ehud Barak had committed Israel to a troop withdrawal from south Lebanon, based upon an agreement with Syria that would bring peace and security with our north Galilee population. Surprisingly to Barak (but not to anyone familiar with the Assad attitude toward Israel's "occupation of Greater Syrian land"), the Syrian dictator terrorist was ready to receive any and all land, but make no "peace" with "the Zionist cancer on sacred Arab land." Barak, undaunted promised a withdrawal by July. The assumption was that in order to do so in an orderly fashion, troops withdraw gradually, remove troops and their equipment, coordinate with UNIFIL troops in accordance with UN Security Council Resolutions 425 and 426, present a workable solution for that valiant ally the South Lebanon Army, and a possible contact with the Lebanese Army at the borders.

after withdrawal), leaving trucks and other vehicles, tons of supplies and ammunition. In the vacuum so created, Hezbollah moved in to the border with Israel, and confiscated the supplies, ammunition and trucks. They seized Israeli flags and burned them at the victory celebration of the Hezbollah over the Israeli

There is no doubt that this "shlumperish" withdrawal has tarnished greatly the reputation earned by the IDF 33 years ago when the IDF defeated three great Arab armies in the Six Day War in June 1967 and was praised worldwide as "the best army in the world."

There was no real necessity

to rush the matter. Barak should have arranged a public function wherein he symbolically presented the "keys" to the director general of the United Nations, to the UNIFIL generals and if possible to the president of Lebanon, and then proceeded with the army band playing appropriate music. Israel would

have won admiration for a dignified army withdrawal, and an offer for peace and security in our area. On the issue of the South Lebanon Army he should have arranged an orderly withdrawal to Israel if no deal could have been made with Lebanon through the UN.

Continued on page 14

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POST & OPINION

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Social Calendar

By Jean Herschaft

El Al, Israel's national airline, in blue and white grandeur is now "in the black."

The good news was announced by its young-40ish president, **Joel Feldshuh** — and it was not under the decorative category but the financial toned one.

Although it was announced earlier in the day of May 31, we heard it within the confines of The Jewish Museum's party room. Decorated with the glorious trappings of blue and white streamers and rising balloons bearing the names **Ozzie** and **Norma**.

For this was a private, intimate party for a retiring wizard, **Ozzie Goldman** — leaving the commanding post in administration after not 10, or 20 or 30 or 40 or even 50 years, but 52 devoted years.

Ozzie looked trim and much younger than his age, all the top echelon employees gathered here to toast him kept marveling — that assessment included his wife, Norma.

El Al president Feldshuh and general manager **Michael Mayer** led the plaudits and farewell gifts to this big heart of El Al, among poems especially written/recited for him by those privileged to work by his side for some of those 52 years of his.

A wristwatch with Hebrew dial figures, a tie pin with 52 separate small diamonds to denote the years; a plaque spelling the El Al tribute to Ozzie and a specially painted caricature with a flight attendant telling a passenger "your baggage is in order but your credentials are overloaded." It brought worthy merriment to the occasion.

As various colored vinyl miniature El Al planes decorated each table, Ozzie was warmly overcome by the reception here. The gifts that prompted him to include in his "not farewell" address... "I'll always be part of you... but if I knew I meant so much success to El Al, I'll change my mind and not leave!"

But, Ozzie will be looking forward to sleeping 3 full days after a half-century of arising at 4:30 a.m., he confided. "We're going to our two kids and grandkids in Virginia and Georgia for long visits." **Sherie Stein**, the PR maven of El Al, had done a fine job as hostess.

We met again **Rabbi Alvin Poplik**, who heads the only chapel of any airport around the globe, at JFK. Hail Israel

June 4 is Israel Independence Day celebration here in the Big Apple. And it was a big, bouncy delight. The big parade commenced at 12 o'clock with all the politicians with their walking shoes on: **Gov. Pataki**, **Mayor Giuliani**, **Assembly Speaker Sheldon Silver**, **Republican senatorial candidate Rick Lazio**, and **Democratic queen Hillary Clinton**.

The seventh annual Israel Day Concert commenced in Central Park, its summer stage. The concert was to star non-vocal yet very vocal former Prime Minister **Benjamin Netanyahu** and **Bonny Alon** (MK) of Israel's National Union Party. Speaker of the House (New York) **Sheldon Silver**; New York Comptroller **Alan Havesi** (declared Democratic mayoralty candidate); **Rep. Don Hukind**.

The noted singers slated to perform were **Avraham Fried**, international Jewish folk singer; Israeli vocal star **Yossi Fried** and **Cantor Joseph Malovany** (Fifth Avenue Synagogue) popular titan.

Also, a special moving treat was a song created in honor of the Iran 13 by **David Kerner**. Rep. Rick Lazin, running on the Republican ticket for senator, was on the program with **Morton Klein** — president of the Zionist Organization of America.

The event was co-sponsored by the National Council of Young Israel and the American Friends of Ateret Cohanim. **Dr. Joseph Frager**, president of the American Friends of Ateret Cohanim; and Young Israel, its supporters hold the view that all of Israel belongs to the Jewish people for eternity.

A colorful part of the earlier parade saw visions of blue uniforms as the New York Shomrim took their annual place and marched, marched, marched for Israel without any special po-

Jews By Choice

Mother's Day

By MARY HOFMANN

This year's Mother's Day was a poignant one for me. For one thing, I was still here to celebrate it, which I wasn't so sure about a year ago when



my cancer was diagnosed.

My family gave me special presents. My 32-year-old Rob gave flowers and a beautifully restful waterfall small enough to keep tinkling gently on a bookcase. My 27-year-old Cameron presented yet more flowers, then took us up to the church where he plays and did a spectacular concert of pipe organ music — just for me and my mom. 14-year-old Vanessa created a personalized, computer generated card for me and cleaned the house.

And 21-year-old Cathy, who is a penniless student at San Francisco State, gave me a card-but a card on which she wrote such a powerful, loving tribute that I cannot think about it without tears.

Why did this card touch me so deeply? Aside from the fact that I adore my daughter and it's nice to know she adores me too, the card represents the culmination of a hard year for the two of us. It was a year we survived intact and strengthened as mother, daughter, and extended family-through situations not all families DO survive.

There was the cancer, of course, and Cathy was with John and me through it all. She was with us at Stanford for the diagnosis. She was there for the surgery. She put off going away to San Francisco State for a semester so she could be with me to help out, and she made sure she came back to Merced every week during the spring semester, when we finally insisted she go.

She made us unbelievably proud when, in February, she was named one of the 58 most outstanding students from the California community college system. The day her award and scholarship were pre-

sented in Sacramento was right up there with Rob's law school graduation last year.

It's probably obvious why we adore her, but what's not so obvious is why the feeling is reciprocated so strongly. It's a profound experience when you find out, one, that your parents love you unconditionally and, two, that the hypocrisy you see in others' families doesn't exist in yours.

Last summer, during the first horrible rounds of chemotherapy, when I felt like I was only being held together with spit and prayer and love, Cathy sat with me, read with

though she'd been taught not to judge people by their color, their ethnicity, or their sexual preference, she had a nagging fear that, confronted with a real situation rather than a social abstraction, we might freak. When we didn't — when we both simply accepted Leslie as part of the family (a good thing, too, because Leslie's parents — devout Christians — have all but legally disowned her), Cathy was overwhelmed and, for a time, nearly speechless.

She spoke in that Mother's Day card, though, telling me that her love and gratitude

No one, least of all Cathy, is sure whether this is a singular, very safe relationship for her at a very tumultuous time in her life, or whether she will form female relationships later in her life as well. Even though she'd been taught not to judge people by their color, their ethnicity, or their sexual preference, she had a nagging fear that, confronted with a real situation rather than a social abstraction, we might freak. When we didn't — when we both simply accepted Leslie as part of the family (a good thing, too, because Leslie's parents — devout Christians — have all but legally disowned her), Cathy was overwhelmed and, for a time, nearly speechless.

me, and coordinated the cooking and cleaning. We talked endlessly, about her dreams of being a philosophy professor, of spending her first months in San Francisco doing as many plays and museums as she could manage, and about her burgeoning relationship with Leslie, who would become her roommate and much more.

No one, least of all Cathy, is sure whether this is a singular, very safe relationship for her at a very tumultuous time in her life, or whether she will form female relationships later in her life as well. Even

were beyond anything, she'd ever imagined grown children could feel for their parents. For Cathy, we are, and probably always will be, real heroes in her life, because we really DO support her, take enormous pride in her humanity as well as her accomplishments, and proved that we really do live our beliefs and our teachings. It never occurred to us it could be any other way, but for her it was apparently a defining moment that secured our relationship for life. Talk about *nachas*! What a remarkable bunch of kids we produced!

It's Arlene Peck!

French flair

By ARLENE PECK

For the life of me, I cannot understand how the French, knowing that they were going to have 50,000 English speaking visitors in for the Cannes



Film Festival refused to hire people who just might be able to speak English.

Most who were working the information stands credentials desk; gates and entrances that were hired for the job couldn't or wouldn't speak a word of English.

Made no sense to me. But then again, neither did the hostile attitude of the press director, and staff. What could it possibly hurt, just for that week of the festival to be accommodating? The French, as usual, were determined to make it as disagreeable and difficult as possible. The absolute worst, however, was my experience with the press relations of which there were none. My credentials were impeccable.

Both my publisher from the P&O and three of my television studios wrote letters stating that I produced and hosted a television show for ten years. My publisher wrote that I was print "working press," covering the Cannes Film Festival. No matter. The women, Marie-Claude Chevalier, and Odile Labracherie who were in charge of the press accreditation couldn't have been nastier and decided that I wasn't "on the list." Lord, their meanness was totally unnecessary and vindictive. They made sure that I was absent from the press conferences where I truly belonged.

Unfortunately, my first impression resulting from this miserable attitude lasted. The French haven't had a lot of American tourism since they backed Saddam Hussein during the Gulf War. So, why go out of your way to antagonize the national press?

That is, until I begin to go to the parties. Lord, do those people know how to party

during the days, and nights of the festival. And, folks, there is definitely a system. The first thing you have to do is rent a French phone so you can stay in contact with your friends at all times so you'll be able to know where they are and can they get you in to their event. Truly, if my phone rings, in Marina del Rey after 9:30 in the evening, I'm thinking, "Who died?" However, during festival time parties don't even get into gear until midnight. So, your cellular phone begins ringing around 10 and doesn't stop until the sun is coming up.

It brought back memories

My namesake, Gregory Peck, was there along with his family. He was there promoting his documentary "A conversation with Gregory Peck. I overheard film tycoon Harvey Weinstein speaking to someone on a cell phone. How do these people do business at 4 in the morning? They were making plans for breakfast.

I may not have been on "the list" for the press credentials but I sure hit the big time in social events. It's a good thing that I'm a confident woman who's secure in her own identity. The most beautiful people I've ever seen, both male and female, were in

Lord, do those people know how to party during the days, and nights of the festival. And, folks, there is definitely a system. The first thing you have to do is rent a French phone so you can stay in contact with your friends at all times so you'll be able to know where they are and can they get you in to their event. Truly, if my phone rings, in Marina del Rey after 9:30 in the evening, I'm thinking, "Who died?" However, during festival time parties don't even get into gear until midnight. So, your cellular phone begins ringing around 10 and doesn't stop until the sun is coming up. It brought back memories of my visits to Tel Aviv when I visit the city that never sleeps.

of my visits to Tel Aviv when I visit the city that never sleeps.

Stars were everywhere. While walking down the street I stopped some people and asked them would one of them take my picture. It turned out to be Joan Rivers. And, despite her saying that in France, they refer to her as "La Bitch" I found her thoroughly gracious. Nice to know that, since she's probably making a million dollars a day with her "E" and Home shopping channels. Liz Hurley was there looking gorgeous and Liz Taylor was looking fit and still beautiful.

abundance all over. Most of which, it seems weren't wearing any underwear. I have never, in my life seen so many anorexic, bimchette, and size 2 perfect, perfect bodies in my life. Their hips could fit into a teabag. There was more plastic on them than at a Tupperware party. One of the biggest concerns, I'm sure, was the temperature that plastic melts.

One of the hottest tickets was the Victoria Secrets show and party. It's true, even in real life those women are air brushed. According to them, the outfit for the summer season is to be gold lame thongs,

M. Gold

Continued from page 6

size coat and felt hat waiting for a bus standing next to an Israeli soldier in uniform said it all for me. I certainly would not prohibit the bearded one to dress the way he did, but I would not encourage it either.

I did not stand on the corner of 5th Street and Second Avenue in New York in the dead of winter with a pushke collecting for the JNF so that someone with an 18th century mentality should tell me what I can and cannot do. The faith of my fathers? Yes. The customs of my great-great-

grandfathers? No.

Please note: I have not written one word concerning the uprightness or the character of Orthodox Jews. What I have written about here are customs, conventions and attitudes. I have nothing but the greatest respect for those who observe kashrut, don tefillim, pray in Hebrew and who call the Sabbath "a delight." The pinky kissing is something else again.

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Krupnick

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Instead some 7,000 SLA troops and family rushed into Israel with bitter feelings of abandonment. All Israelis came to their aid belatedly. Minister of Interior Natan Sharansky offered to establish a community for the SLA troops and their families. Job permits were given to them and some have begun to work. However the majority wish to return to their homes if and when possible. Each SLA soldier has received a cash allowance enabling him or her to attempt a "normal" life.

Meanwhile, despite the refusal of Syria, attempts are

being made to provide security for north Galilee communities until UNIFIL together with Lebanon can neutralize Hezbollah and other possible terror organizations encouraged by Syria and Iran (Iran Foreign Minister Kamal Harazi came to Lebanon to congratulate Hezbollah and to encourage them to continue the battle against Israel).

Verily we need Heavenly assistance to achieve peace and security and to overcome our many enemies at home and abroad.

Samson Krupnick may be reached at 22 Pinsker, Jerusalem 92228, Israel; e-mail krup@barak-online.net

Herschafft

litical note. Rabbi Alvin Kasa, East Midwood Jewish Center, Brooklyn spiritual leader, led the large team.

That night at the Waldorf Astoria Hotel Rabbi Arthur Schneier was to be honored at a 70th birthday dinner. He leads Park East Synagogue and the Appeal of Conscience non-sectarian group.

and Wonderbras. Oh yes, and gold mesh, with spiky sprayed plumage and high heels. All some seemed to be wearing was a smile. Oh yes, and maybe some perfume...French of course. I swear, I saw one woman walking down the street totally nude and covered in paint of varied designs and shades. The really sad part was that nobody seemed to notice. Not so unusual since the majority of these girls seemed to be wearing

spandex.

After the first day I was ready to park my feet in handicapped parking. So, rather than walk around in complete agony, I looked like a bag lady carrying my "street walking" shoes and then changing into something else after I arrived at the parties. So keep that in mind for the next issue when I tell you the latest in London, and parties in Cannes from the gorgeous home of Martin Landau to the Cannes Chabad.

**Reach us on-line
at Jpost@surf-ici.com**

Neusner

Continued from page 5

worst thing she could call something was "European," as in "European custom," by definition worthless. For her part, my mother defined for me as life's greatest reward a bacon-tomato-lettuce sandwich on white toast, with mayonnaise, at a department store lunch counter, along with a strawberry milk shake, on a Saturday afternoon outing. Anyone knowledgeable about Judaism will count on both hands and feet the number of religious obligations that were violated in that celebration.

My mother wanted for me anything but Jewish - Jewish anything. Parents raise their own reward. I didn't become a journalist, so my father got his, and I became a rabbi and a scholar of Judaism, so my mother got hers. Why?

Here is where Judaism's experience in America provides a model of the norms other, more recent immigrant groups may anticipate. The experience now fully realized in Judaism is captured by the aphorism of Marcus Lee Hansen, the great immigration historian at Wisconsin, writing about Scandinavians in Minnesota, not Jews in New York, Connecticut, and Massachusetts: "what the second generation wants to forget, the third generation tries to remember."

That brings us to the second generation. Their children wanted very much to become Americans. They spoke unaccented American English (a "Jewish accent" of American folklore being a mixture of a New York accent with the melodies of Yiddish).

They went through schools that prepared them for life in Christian America by teaching them Christmas carols and utterly ignoring whatever religious or cultural heritage the children brought from home. And they went in search of a place in American society that was exceedingly hostile - normatively hostile - to difference. And difference meant religious difference, ethnic difference, any difference. Remember, I speak of the 1920s through the 1940s, when every minority group in a country of minorities was deemed a threat to the majority group, itself fractious and fragile. So the Ku Klux Klan exercised enormous power in the white, Protestant Middle West, and something close to social war engulfed blacks in race riots, Catholics in cultural denigration and exclusion, and Jews in systematic, systemic anti-Semitism.

The waves of immigration from the 1880s to the immigrant exclusion act of 1924 broke upon hostile shores indeed. No wonder that, to get along, the second generation - whether Jewish or Italian, whether the black migrants from the South to the Northern cities - would do its best to go along.

The third generation came to mature consciousness during and after World War II. Once more I turn to my own experience for illustration. We were fewer in numbers, the Depression babies for example. We determined to accept what we could not change, and anti-Semitism was a reality to be avoided or dismissed, but it was very present.

But West Hartford was no worse than any other suburb anywhere, so I imagined. And Harvard was the deep freeze anyhow; one got used to exclusion. We were more at home than the second generation; we knew no other world than the American. So when I went to Harvard, I took for granted I would be cut off from most contact, outside of class, with gentiles, and when I was, I regarded it as the norm.

But, embodying that third generation that wanted to remember, and naturally identifying with my father, I wanted to reconnect with what my father had neglected and my mother denigrated, which was, that religion, Judaism, that my grandmother had embodied in standing while everyone else sat, as was the custom in our Reform Temple. What, exactly, I wanted to remember was dictated by America and defined by Judaism.

America, by the 1950s, was explicit in accepting difference of some kinds but not others. In the crucible of the Cold War, the country could no longer tolerate internal war of group against group; the unity of World War II had to be recovered. Where difference would find acceptance was in religion, which, the elites took for granted, really does not matter very much anyhow. Where difference would not find acceptance, in the 1950s, was in most other matters. So when the third generation determined to remember what the second generation had tried to forget, the turning was toward religion.

That was the age of the ide-

alization of the shtetl, the village and its life, set forth in such classics as Mark Zborowski and Elisabeth Herzog, *Life Is with People*, and captured in the much later musical, *Fiddler on the Roof*. The generation of the great return to Judaism, therefore, drew upon resources of ethnic memory, on the one side, and sentimentalization of Jewish existence, on the other. It was a milieu piety, not a theological piety, that drew Jews into synagogue life, and the synagogues that they built and that prospered accepted the model of community center, pools with shuls we used to call them: heavy on the sweat, light on the tears.

So the third generation committed an act of ethnicization of an other-worldly religious culture, turning the survival of the Jews as a group into an end in itself, and preparing the way for the ethnic Judaism, the Judaism of Holocaust and Redemption, that the fourth generation produced and that today atrophies. What the fifth generation will produce I don't know. My sons of the fourth generation take their daughters of the fifth generation to synagogue services every Sabbath, but what this all will mean I cannot begin to predict. I can only say, it makes me very happy, if slightly mystified. My father's mother would have understood.

New waves of Jewish immigration have swept these shores since World War II, first the survivors from the Displaced Persons camps of Central Europe immediately after the War, then the survivors of communism coming in ever growing numbers from the late 1970s forward, smaller number of immigrants from South Africa and Latin America (including my daughter-in-law from

Montevideo), very large numbers of immigrants from the state of Israel through the first 50 years of the State's history.

At this time it is not easy to characterize their experience within the framework of Judaism. It is clear that no religious movement is now emerging from the Israeli or the Russian migration, equivalent to Reform Judaism in the 19th century, Conservative Judaism in the early and middle of the 20th century (the Judaism of the second area of immigrant settlement, as Marshall Sklare showed in his *Conservative Judaism*), and the renewal of segregationist-Orthodox Judaism by part of the post World War II migration of survivors of the Holocaust.

So if with the third and fourth generations of the East European migration of 1880-1924 I stop my story of the experience of Judaism within the larger immigration history of America, it is because I do not know how the chapter written by the immigrants of the post-World War II half century (with the stated exclusion of the Holocaust survivors) is going to record.

If I may close with a message for the newest population of Americans, the immigrants and their children, it is a very simple one. There is nothing to fear in the changes and challenges of America to religion. Religion, being what God has given to us all (though in a variety I cannot explain), endures through time and through change, ever able to renew itself, in ways we must find mysterious - if also a bit rich in humor, for God has the best sense of humor of us all.

Jacob Neusner is Research Professor of Religion and Theology at Bard College, Annandale-on-Hudson, N.Y.

Mystery Person

Do you know who's who?

- The Mystery Person is a champion of any minority that is oppressed.
- One of the books the Mystery Person wrote had to do with human rights and the foreign policy of the U.S.

All Mystery Persons are limited to North American Jews. Winners of the Mystery Person contest will receive a two-month subscription, the equivalent of \$8 if not a subscriber, or, if a subscriber, a two-month extension of their subscription. Once appearing in the contest, that same individual will not be repeated as a Mystery Person. All correct answers are considered winners, not only the first received.

Backalenick

Continued from page 7
added, "We come from all over with similar themes. Every year we come back and get rejuvenated by the confer-

ence."

It was a time of stimulation, inspiration — and certainly of confrontation!

Not too serious for Weizman

JERUSALEM — The collapse of President Ezer Weizmann at an Independence Day reception for the diplomatic corps at Beit

Hanassi, his residence, was passed off as of no consequence but was only dehydration and high blood pressure.

Review

Continued from page 16
amazingly strong and courageous mother.

This book is now classroom reading in junior and senior German high schools and so it should be. It is more than one woman's testimony of survival; it is a heart rending, poignant story of growing up during the Holocaust. Older teens will find the plot more palatable and will get more of the true sense of this young woman's strength and hope and the relationship with her mother that kept her going and allowed her to survive. This book has won the Mildred L. Batchelder Award and is an American Libraries Association Notable Book, deserving reading by all teen readers.

After I Said No by Sheila Golburgh Johnson, Fithian Press, \$10.95 paperback, 128 pp.

This novel for young adults is set first in the 1890s in St. Petersburg, Russia, where the 12-year-old narrator, Perele, lives with her father, a wealthy jewelry designer, and her Aunt Rachel, a cripple who is helping raise her, because her mother is dead. In America is Aunt Heddie who writes to the family to send Perele to America where she can marry her cousin, David, and have a better life.

After pogroms hit the area, Perele's father decides the time is right and, at age 14, she makes the journey alone.

Aunt Heddie sees elocution lessons, piano lessons, the latest fashions and learning English as the life for Perele, who has other ideas. The focus of the book is when Perele strikes out on her own before she is 16 and creates friendships, finds work, discovers a career and ends up making an original contribution to the garment industry.

This novel was the Sydney Taylor Manuscript Competition winner of the Association of Jewish Libraries because of its "absorbing plot, believable dialogue, accurate historical settings, and exciting characterization, in addition to posi-

tive Jewish values."

Young people, especially young women 12 and up, should find this an intriguing, interesting reading experience.

"The Singing Mountain" by Sonia Levitin, Aladdin, \$4.99 paperback, 304 pp.

Sonia Levitin has written a number of novels for young readers, and this work for those 12 and up is the answer to those of us who complain that no one writes about contemporary Israel and contemporary teens and the relationships between the two. Thank you, Sonia!

Carlie is 15 years old, living in California with her mother's sister, Aunt Vivian and Uncle Harry and cousin Mitch, after the death of her own parents. Although Cousin Mitch is planning to start UCLA in the fall, he decides to go on a summer youth program to Israel. After the program is over, Mitch realizes his Reform Jewish upbringing has not been enough and he wants to remain in Israel and study at an Orthodox yeshiva, to find out what it means to be a Jew. He is intrigued by the mental exercises to study Talmud. The plot revolves around understanding what it means to be Jewish when you live in California and are exposed to Israel as Carlie and Aunt Vivian fly to Israel to meet with Mitch.

As I mentioned earlier, this situation is relevant, it is common, it happens to American Jewish youth, but no one ever writes about it until now. One just hopes Ms. Levitin will write more books on this subject about American youth in Israel because this book is wonderfully written, the issues are clear, there is no hedging and it is a subject about which more books need to be written.

Sybil Kaplan is a book reviewer, journalist, writing teacher, lecturer and synagogue librarian from Overland Park, Kan. She is the author of "Kosher Kettle: International Adventures in Jewish Cooking."

PA to get \$100 M. of security items

JERUSALEM — The Palestinian Authority will receive \$100 M. worth of security equipment this year as part of the five-year \$900 M. Wye aid

package. Most of the equipment is surveillance and scanning devices for the crossing points between Israel and the PA-controlled areas.

Letters

FREEDOM OF THE PRESS — *The Post and Opinion encourages readers to send letters. All letters to the editor should be addressed to The Jewish Post and Opinion, 238 S. Meridian St., Suite 502, Indianapolis, IN 46225, e-mail: jpost@surf-ici.com. All letters should be typewritten and may be edited for publication. Unsigned letters will not be considered, but signatures may be withheld upon request.*

Glad to read Yuter's ideas

Dear editor,

Kudos to JP&O for publishing the thoughts of Rabbi Alan Yuter. Though I often disagree with his conclusions, Rabbi Yuter's presentation of the Orthodox perspective is not only cogent but respectful of all other branches of Jewish thought. Would that all proponents of one or another aspect of Judaism could work within his framework of both these and those being the words of God.

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Backward we write complains a reader

Dear editor

What kind of a sentence is this?

Where there is a congrega-

tion of 100 women who on Shabbat with no men present dance and sing and laugh is Congregation Adat Shalom here.

Quickly, here are some other possibilities which would be more readable for your subscribers.

1. Congregation Adat Shalom is a congregation of 100 women, where on Shabbat, the women dance and sing and laugh, with no men present.

or

2. One Hundred women congregants present dance and song and laughter on Shabbat, with no men present, at Congregation Adat Shalom in West Los Angeles.

or, if you wanted to make it a question, keeping it more like the original

3. Which congregation in West Los Angeles is composed of 100 women, who on Shabbat, with no men, present dance and sing and laugh? Adat Shalom.

Also, what kind of a sentence is this?

Attention has been centered all these years of conten-

Quotation of the week

By RABBI RAPHAEL OSTROVSKY

At the recent Bond Conference in Israel, which I attended, a major discussion took place led by Professor Eli Pollak, chairman of Professors for a Strong Israel. This is a non-partisan organization of academics united in a common concern for the security and the Jewish character of the State of Israel. Among the principles they support and lobby are: The Land of Israel is the Homeland of the Jewish People: Judea, Samaria, Gaza, and Golan Heights are integral parts of the Land of Israel. Every Jew has an inherent right to live in security and under Israel sovereignty, in any part of this land. We are categorically opposed to yielding control of any part of the Land of Israel to any foreign entity.

This is similar to a speech delivered to the 21st Zionist Congress, Basel 1937, by David Ben Gurion.

"No Jew is at liberty to surrender the right of the Jewish Nation and the Land of Israel to exist. No Jewish body is sanctioned to do so. No Jew alive today has the authority to yield any piece of land whatsoever. This right is preserved by the Jewish People throughout the generations and cannot be forfeited under any circumstance. Even if at some given time there will be those who declare that they are relinquishing this right, they have neither the power nor the jurisdiction to negate it for future generations to come. The Jewish Nation is neither obligated by nor responsible for any waiver such as this. Our right to this land, in its entirety, is steadfast, inalienable and eternal. And until the coming of the Great Redemption, we shall never yield this historic right."

Do you agree? This might be food for thought. — Rabbi Ostrovsky serves Congregation Beth Israel, Hammond, IN.

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tion between the three, and now four (or five) wings of Judaism, but an Orthodox rabbi has come forward with a plan for coexistence with Conservatism.

I only write to you about this because I care, and I have noticed this kind of writing many times before in the Post and Opinion

Judy Subar
via e-mail

UPI's Thomas called anti-Israel

Dear editor,

No one interested in the continued existence of the State of Israel should miss Helen Thomas as the representative of UPI at the presidential news conferences. Unfortunately, while she reigned as the senior member of the press corps, she was responsible for some of the most vitriolic anti-Israel attacks imaginable. Hopefully she will never be in the position again, despite the reported offers after her resignation from UPI of other positions.

During her 26 years as White House Bureau chief, she started the question section of the news conference, not with a question but rather a statement embodying anti-Israel and pro-Arab rhetoric, supporting the most extreme position of the Arab nations. Ignoring any semblance of evenhandedness and journalistic integrity, she used the presidential news conferences to continuously castigate Israel before many of the young and impressionable correspondents present.

While I have found this stance by Ms. Thomas to be an insult to the American Jewish community, I have been equally disturbed by the action of a number of Jewish groups that have heaped awards on her recently, helped her to sell her new book and entertained her lavishly. Even the recent disclosure that she prevented in her role as president of the Gridiron Club by blackballing William Safire from admission to that journalistic body in 1994 because of his pro-Israel views has not stopped Jewish organizations from giving her awards. Are there not sufficient Jewish or non-Jewish individuals available for such honors who have a record of support for the State of Israel that we have to extend awards to Israel bashers of long standing?

Nelson Marans
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Book Reviews

Summer reading for kids

Reviews by SYBIL KAPLAN

Here are three new books for young readers, four for middle school youngsters and two for teenagers that make great summer reading on Jewish topics.

"What Zeesie Saw on Delancey Street" by Elsa Okon Rael, Aladdin, \$5.99 paperback, 40 pp.

There are so many aspects to the Jewish immigrants' lives of the 1900s that when something is written for young readers, it is especially endearing to those growing up today.

Elsa Okon Rael grew up on the Lower East Side of Manhattan and draws upon this background to present a book about the "package party," attended by Jews in the 1900s. Zeesie has just turned 7 and received two special gifts — a dollar, and the right to go with her parents to a "package party," where packages of food are auctioned off to raise money for immigrants who have not yet come from their hometowns in Europe. Money is also available for anyone else who might need it. The party includes the food auctioned, music, dancing and friendship among one's *landsleit* (townspeople).

The book's illustrator, Marjorie Priceman, won a 1996 Caldecott honor for the gouache illustrations for the hardbound edition. In addition, the inside cover is illustrated with two recipes, and there is a glossary of the Yiddish words used.

The book is a charming insight into early Jewish immigrant life. For parents who may recall stories told by their parents and grandparents, this is a good stepping off point for a discussion.

"Sharing Grandma's Gift" by Shelley Berlin Parrish, Peanut Butter Publishing, \$18 hardbound, unnumbered

This is one of those wonderfully emotional and perceptive books that a writer felt she had to produce and her path was a "vanity publisher." One can only hope a major publisher will pick this up for a reprint because it is a touching story of a Jewish family whose women make quilts as a hobby. When Grandma is diagnosed with a terminal illness, little Allie is already thinking about when she will be old enough to learn this

skill. Knowing her grandmother may not be with her for long, Allie makes a decision that illustrates the wonderful theme of the generation to generation story. Shelley Berlin Parrish lives in Milwaukee and is a first-grade teacher with three children.

The quilting designs and illustrations are done by Kristi Petosa-Sigel, a Washington state illustrator of greeting cards, garments and other products. They add great warmth to the book.

Proceeds from the sale of the book benefit the Make-a-wish Foundation of Wisconsin.

This is truly a sincere, well-written book for young readers who may have a grandmother afflicted with a terminal disease. There is tenderness and compassion in the writing, and young readers will not feel frightened to read this and discuss its meaning with their parents.

"Chanah and His Violin and Other Stories" by Gershon Kranzler, Merkos Publications, \$12 hardbound, 132 pp.

This is a wonderful collection of 17 stories with a wide range of settings and periods of time.

"Purim of the Curtains" tells of the celebration of the holiday in the ghetto of Prague in 1623; *"The Twentieth Mission"* retells the story of Bombardier Abe Klein of Brooklyn who parachutes into Poland and is found by partisans; *"The Best Merchandise"* tells about the nephew of Emperor Hadrian who was drawn to the Jewish people and what happened; *"Chanah and His Violin"* takes place in Lodz and World War II.

There are stories from the time of King Solomon, about Chassidim, Babylon and more.

Gershon Kranzler, who has written more than 20 books, provides stories that are interesting, inspirational and enjoyable for young and older readers. The illustrations are by Byrna Waldman who has illustrated more than 20 picture books.

This book would make a wonderful gift to any young reader 10 and up.

For Middle School Readers *"Speed of Light" by Sybil Rosen, Atheneum, \$16 hardbound, 170 pp.*

Audrey Ina is a fifth grader in Blue Gap, Va., in 1956. She is Jewish and her father owns a pajama factory. Her Tante Pesel, really a distant cousin, Polish and an Auschwitz survivor, is 24 years old, but older in behavior and lives with Audrey and her parents and her younger brother. The story revolves around what happens when a black nightguard at her father's factory applies for a job as a policeman — and her father supports his application.

The story proceeds on several levels including the Polish relative whom Audrey sees as a "dark cloud" hovering over her home; her father's role on the board of the town; the 20 Jewish families; and the segregated town with its two downtowns.

Sybil Rosen is author of plays, screenplays and a documentary film nominated for an Academy Award. This is her first young people's book, written from her experience growing up in the South in the 1950s with a Holocaust survivor. Issues of anti-Semitism and segregation as they impact the life of an 11-year-old provide material for a serious novel for young readers.

"The Saturday Secret" by Miriam Rinn, Aleph Design Group, \$6.95 paperback, 150 pp.

Aleph Design is a Los Angeles publisher that produces original works like this one for 8- to 11-year-olds; books for families and other works. In this exciting and relevant novel, Jason Siegel is going to be 12 and he is in sixth grade in Shady Glen, N.J. He is having a tough time adjusting to his mother's remarriage to David, which occurred two years earlier. He can handle the two 20-month-old stepsisters but when his stepfather, who is more religious than Jason or his mother, begins enforcing more Jewishness on the family, Jason becomes angry and resentful. When baseball playing becomes an issue, Jason is caught in a compromising situation.

The story moves quickly and shows a contemporary situation that could happen to Jewish youngsters today with so many divorces and remarriages occurring. Miriam Rinn has written a novel that shows good writing skills and a knowledge of factors that will

keep a middle school youngster's attention.

"Raven's Flight" by Anne Lowe, Peanut Butter Publishing, \$8.95 +\$3.05 shipping, paperback, 80pp.

With the enormous competition in the publishing world today, many people with truly outstanding ideas go to publishing support services companies and pay to have their books published. If these books can get into the hands of book reviewers, they deserve recognition as well as those books published by the established publishing companies.

Author Anne Lowe is an avid balloonist who has been involved with hot air balloon riding for 25 years. In this book for 8 to 12 year olds, the heroine is 12-year-old Raven Rogers who lives in Wisconsin (like the author) and whose father flies hot air balloons.

Her best friend is Chickie Klein, who is Jewish and whose parents were killed two years before, which has no relevance to the plot. While up in a balloon, it is Raven who spots something suspicious growing in a field that

she learns is owned by Chickie's uncle. The two sleuths then begin to investigate and not only does the reader learn about the ingenuity of 12-year-old girls, but we learn ballooning and some Judaism. The plot is original, the writing is well done and fast moving and 12-year-olds should find this wonderful reading.

Especially for Teenagers *"Thanks to My Mother" by Schoschana Rabinovici, Puffin, \$7.99 paperback, 256 pp.*

This book originally was written in German and translated by a translator and children's book author and published in hardback in 1998. Meant for young readers 13 and up, it is an unforgettable autobiography and tribute by a woman to her mother.

Susie Weksler Rabinovici was born in 1933 in Lithuania. In 1941 when Hitler's forces invaded her city, she was 8 years old and had been experiencing life in a ghetto. From here she and her mother endure the brutalities of three concentration camps where she is always prodded by her

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